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ANALYSING OUR ASSUMPTIONS

THOSE extraordinary little books *Daedalus*, by Mr. J. B. S. Haldane, *Icarus*, by Mr. Bertrand Russell, and *Tantalus*, by Dr. F. C. S. Schiller, give us a wonderfully stimulating—not to say alarming—view of the exploring mind in action. With science for one wing and imagination for another man may make astounding flights. And the touch of flippancy in Mr. Haldane's tiny brochure, the characteristic and temperamental pessimism of Mr. Russell's scientific tract for the times, and the consciously cool and superior intelligence with which Dr. Schiller applies diagnosis and prescription, do not blind us to the genuine significance of these essays. Life is fluid in a sense which has been unknown before. And there is no more fascinating task than that of attempting to anticipate the permanent forms into which this fluid mass will harden, or, if there are to be no permanent forms, what the nature of the future manifestations of the fluid itself will be.

The temper of the time, and, indeed, the characteristic activities of the mind in every realm, lend themselves to fresh appraisals and to the sort of criticism which, whether constructive or destructive, at least throws a flood of light upon every subject which it touches. The thinker with a shrewd eye and a clear mind is likely to take advantage of such a situation to set his own house in order. The tide lifts all the boats. And if the tide is an astonishingly candid criticism, by all means let us take advantage of it. To be

sure, the tide which lifts the boats will not lift the mountains, but, even so, we must acknowledge that tides do affect the mountains which jut into the sea.

There is one aspect of our mental life which just now stands in particular need of close and unhesitating scrutiny. This has to do with the assumptions which we make so confidently and often so carelessly. These assumptions all appear in tremendously effective form in our conclusions. And the clear, sure movement of our dialectic does not help us very much if the assumptions upon which the process of reasoning is based are unstable and unsound. The man who has come to terms with his assumptions, and knows that he can depend upon them, is thrice armed for thinking and for living and for action in every possible arena of conflict.

Obviously the subject is too large for a brief discussion, but a few suggestions may be made within the compass of such an article as this which may indicate fertile fields for investigation. There are at least four regions, it would seem very clear, where our assumptions should meet the test of the most insistent scrutiny and analysis. They have to do with our assumptions in respect of God, our assumptions in respect of science, our assumptions in respect of man, and our assumptions in respect of society.

1. OUR ASSUMPTIONS REGARDING GOD.—There is a startling and cutting passage in the autobiographic memoirs of Frederic Harrison in which he is discussing the effect of the personal practice of the religious life. 'The habit of confessing sin to a perfect Being'—so runs the comment of the brilliant and daring Positivist—'relaxes, I think instead of strengthening the moral sense and the energy of conscience—the sense of absolution by the blessed blood of a Redeemer is luxurious but enervating, and the idea of being a constant receptacle of the Holy Ghost inclines to egoism and spiritual vanity.'¹ The deep and reverent

¹*Autobiographical Memories.* Frederic Harrison, p. 41 (Macmillan & Co.).

believer who reads these words is likely at first to feel as if his breath has been taken away, and then to feel a rising sense of anger at what he will be inclined to call their obvious injustice. Has not the God, whose face he sees in the face of Jesus Christ, been the haunting and persistent conscience which has pursued him all the years? Is it not his conception of the sternly-glowing righteousness which dwells at the heart of the love of God which has driven him forth to embark in dangerous quests, which has made complacency and sloth impossible, which has been the inspiration of his conscience, and the standard by which he has been forced to judge his actions? Is it not the conscience of God, which gives a tragic splendour to religion, which causes it to repel while it allures, repelling by its stern austerity even while it allures by its compassionate and winsome beauty? How, then, shall we think of the man of religion as a lotus-eater falling into a delicious but dangerous enjoyment of moral and spiritual slumber?

There is much truth in such a protest. Yet it does not quite relieve us from the necessity of a closer inspection of Frederic Harrison's head-on attack. While it is true that Puritanism has given to the religion of the English-speaking world a certain ethical fibre for which we have scarcely been grateful enough, while it is true that a God with a conscience moves through the great highways of modern religious thought, it is also true that it is possible to worship a God made in the image of our desires, a God through whom we escape moral obligation at the very hour when we should confront its demands. It is all a subtle matter. You do not have to deny anything. You only have to shift your emphasis. The truth which you ignore loses all power over you, and so by a little manipulation you can create a deity who never opposes your favourite prejudices and who never rebukes your darling sins. The peril of approaching God through the taste rather than the conscience lies just in the fact that the sense of moral demand may be lost in

the sense of spiritual loveliness. To keep the conscience alive in a cathedral is a glorious achievement. Was it Professor A. B. Davidson who said that the central achievement of the Hebrew prophets was just the pronouncing of the word 'righteousness'? At least it was of the prophets that Principal Sir George Adam Smith, Professor Davidson's brilliant pupil, was thinking when he said that the Old Testament gives conscience new ears and new eyes. And to the close and understanding reader the conscience of the New Testament is even more searching than that of the Old. Every time Jesus changes a concrete command into a fundamental principle He places us more securely in the power of an all-embracing conscience. Like the ring of the carpenter's hammer, His 'But I say unto you' sounds forth, and He is always driving home some moral insight which is to have its share in holding together the great structure of life which He is rearing. If we take the great sanctions of the Old and New Testaments as creative principles, to be applied dauntlessly to-day, we shall not find the religious life a life of moral lethargy. Rather the God in whom these principles live will be a fire, consuming evil and leaving the pure and golden values shining and strong. But we cannot deny that the moral experience of the presence of God is a great and difficult achievement. At any moment a soft and evasive thought of the nature of God's moral life may enter our minds and poison the most sacred relationship of our lives. And whenever we cease to think worthily of God there arises a situation where Frederic Harrison's caustic criticism becomes pertinent. Samuel Butler's picture of a Christian home in *The Way of All Flesh* may be a caricature. But it has a meaning which may be pondered by every earnest Christian. Our subtle and evasive and scarcely conscious thoughts of God come into clear light in our human behaviour. We must perpetually test them by the insight and the life of Jesus.

II. OUR ASSUMPTIONS REGARDING SCIENCE.—We are

all indebted to Mr. F. S. Marvin, not only for the seminal little books *The Living Past* and *The Century of Hope*, but particularly for the work which he has done as editor of that succession of volumes of brilliantly-buttressed generalization about all matters having to do with the history of man's adventure on this planet which we know as the Unity Series. Mr. Julian S. Huxley has contributed to the volume *Science and Civilization* an able monograph entitled 'Science and Religion.' Toward the end of this discussion we find these sentences : ' If you have followed me, you will agree that it is impossible for me, and those that think like me, to believe in God as a person, a ruler ; to continue to speak of God as a spiritual *Being* in the ordinary way. Consequently, although the value of prayer persists in so far as it is meditative and a self-purification of the mind, yet its commonly-accepted petitive value must fall to the ground ; so must all idea of miracle and of direct inspiration ; so must all that is involved in the ordinary materialist ideas of ritual, self-denial, and worship as merely propitiation or "acceptable incense" ; so must all externally-projected parts of the ideas concerning the ordaining of special priests ; so must all notion of one having a complete peculiar or absolute knowledge of God, or of there being a divinely-appointed rule of conduct or a divinely-revealed belief.'¹ In spite of a certain looseness of construction, and a failure to make distinctions long familiar to clear and disciplined religious thought, Mr. Huxley's general position is not hard to grasp. And it must be conceded that in so far as he would cast out the worship which is magic, and the theology which claims a mechanical and ultimate completeness, most of us are with him. But he also claims a precise insight which leads him to declare that science makes it impossible to think of God as a personal, ethical spirit, and so, of course, that it is impossible for us to have definite, even if incomplete, knowledge

¹ *Science and Civilization*, p. 324 (Oxford University Press).

of His will. That men have often spoken of the infinite God with too easy and complacent an assurance we would readily admit. That there has been a strange failure to understand the limitations of the finite mind and the vastness of the unexplored in the life of God we would also readily concede. John Richard Green said what needs to be said at this point clearly enough years ago in his *Short History of the English People*, in a discussion of Milton and *Paradise Lost*: 'His touch is always sure. Whether he passes from heaven to hell, or from the council-hall of Satan to the sweet conference of Adam and Eve, his tread is steady and unfaltering. But if the poem expresses the higher qualities of the Puritan temper, it expresses no less exactly its defects. Throughout we feel almost painfully a want of the finer and subtler sympathies, of a large and genial humanity, of a sense of spiritual mystery. Dealing as Milton does with subjects the most awful and mysterious that poet ever chose, he is never troubled by the obstinate questionings of invisible things which haunted the imagination of Shakespeare. We look in vain for any Aeschylean background of the vast unknown. "Man's disobedience" and the scheme for man's redemption are laid down as clearly and with just as little mystery as in a Puritan discourse.' No doubt there is an easy and almost complacent familiarity with details of the Life which is before all other life that understanding men of letters, clear-thinking men of science, and reverent men of religion more and more tend to avoid. But the deeper question remains. Does science make it impossible to think of God as a personal, ethical spirit, whom we can know dependably, if not completely, through fellowship with Jesus Christ?

And this leads us to certain assumptions regarding the nature of science which, almost uninspected by the critical mind, have polarized our thought regarding these great

¹*A Short History of the English People.* J. R. Green, p. 608 (Macmillan & Co.).

matters. The sciences, and science itself as their sum and completion, have to do with a classification of all the uniformities to be found in the physical and biological realms. And by a curious movement of men's minds it has been assumed that if once you knew these uniformities completely there would be nothing else to know. Of course, if this were true, it would be difficult to escape from Professor Huxley's conclusion. But, as a matter of fact, such a view in the strangest and most unexplainable fashion fails to consider a most important line of evidence. And this has to do with the whole history of scientific discovery and classification. It builds up a view based upon the objective results of scientific activity, and quite fails to consider what is involved in that activity. So it comes at last to be a philosophy of science with the *scientist left out*.

Our claim, then, must come to this: Any assumptions regarding science must be such as include the free and discovering activity of the scientist in the whole history of science. When once this is seen we are ready for an insight which, put boldly, may be expressed thus: What the scientist is to the history of science God is to the universe. In other words, science itself reveals in the scientist a free and capable personality moving masterfully among the physical and biological uniformities of existence. Any view which makes room for the free mental activity of the scientist in discovery and classification has enlarged its areas sufficiently to include the essential principle involved in the existence of God. When Mr. Huxley says, 'It is impossible for me and those that think like me to believe,' he is assuming for himself and his colleagues in scientific thought the very free movement of mind in critical activity which is the essential matter in dispute. As long as you can have a scientist who asserts and denies, discovers and classifies, you have free personality unmastered by the physical uniformities in the world. Once in this free and spiritual realm, the step to a belief in a God who is personal and ethical spirit is not only

natural, but, when we think clearly and fully, it is inevitable. As long as we can have the scientist as a creative critical spirit we can have no valid objection to a belief in God as the perfect and infinite expression of the principle which comes to light in the activities of the scientist. The history of science as an activity of free and critical and creative personalities is a great and final resource as to the argument regarding the possibility of concluding from the position of science itself that free personality exists in the universe. When we assume that science is only a synopsis of the existing uniformities of the universe we ignore the history of science itself.

III. OUR ASSUMPTIONS REGARDING MAN.—In that volume which perhaps comes nearer to self-revelation than anything else which he ever wrote, *Notes on Life and Letters*, Joseph Conrad published a brief but effective discussion of Anatole France's *L'île des Pingouins*. With his own bright, cool words he recounts the tale of the saint on the far-away island, surrounded by great flocks of birds. 'They were penguins; but the holy man, rendered deaf and purblind by his years, mistook excusably the multitude of silly, erect, and self-important birds for a human crowd. At once he began to preach to them the doctrine of salvation. Having finished his discourse, he lost no time in administering to his interesting congregation the sacrament of baptism.' 'Ultimately the baptized penguins had to be turned into human beings.' 'At this point M. Anatole France is again an historian.' 'Tracing the development of their civilization, the absurdity of their desires, the pathos of their folly, and the ridiculous littleness of their quarrels, his golden pen lightens by relevant but unpuritanical anecdotes the austerity of a work devoted to a subject so grave as the Polity of the Penguins.'

Obviously the thing which fascinated Joseph Conrad about this bit of mordant writing was its delicate and yet

¹*Notes on Life and Letters*, p. 43 (Doubleday, Page & Co.).

terribly remorseless irony. A Swift with a more subtle and penetrating mockery than the eighteenth-century writer possessed is saying, not that penguins can become human, but that humanity really consists of silly penguins.

The great temptation of contemporary thought is to think too poorly of human beings. That belief in the perfectibility of human nature which Madame de Stael expressed with such social fascination in the days of the French Revolution and of Napoleon has gone with the Victorian optimism which, with all its scientific vocabulary, had so much in common with its happy forward look. Even Herbert Spencer has passed. And Freud has arrived.

Now, we are not denying that a great many Freudian principles are capable of noble and gracious use. We are not at the moment lifting the question of the proportion of truth and error in the Freudian psychology. We are suggesting that our contemporaries are so occupied with the thought of man's lowly origin that they have become less sure of his spiritual grandeur. The obsession of sex has clouded our sense of the significance of spirit. A biology based on matter and sensation, and a psychology which always interprets the higher in the terms of the lower, have left us in a fog, through which it is difficult to make our way to the pure, clean stars. Confronting the demands of conscience, the modern young man is likely to say: 'The body I know, and sex I know. But who are you?' And so, moving out into the popular mind, a new series of assumptions regarding man have quickly made their way. He is not to be thought of as a fallen angel. He is to be thought of as a beast who is not even tempted to rise. Perhaps there is no more fundamental task before us than the recovery of a noble view of human nature.

The truth is that we must escape from a dualism which in the last analysis must be admitted to be unethical. St. Augustine, for all his failure to understand the quality of that which in later times would be called personality, never

quite surrendered to Manichaeism during the days when he was influenced by it most. The dualism which had its rise in Persia through thinking of matter as essentially evil missed the real point of moral discrimination. It was natural for St. Paul to see the flesh and the spirit as set over against each other when he was speaking in rhetorical fashion of intense and tragic aspects of experience. And it was wonderfully effective as a matter of graphic, biting speech. The fight of the higher and the lower is so real that any words full of the sense of the elements in the fight will be words of potency.

But when it comes to close analysis, of course matter is not evil. And, to be sure, St. Paul never went so far as to suggest that it was. Doubtless he would have rejected the thought with characteristic heat. Nor is the bodily organism evil. It is an evil mind which misuses the body. And then the body is a victim and not a tyrant. Its own laws cry out against the evil, and bitterly punish it. The thought of the body as a monster is really a personifying of the instrument which a bad mind has turned to evil purposes. The world of thought is the world where moral battles are lost and won. You always do a thing in thought before you do it in any other way. Hands and feet are servants of thought. And if the thought is clean and high the hands and feet will be about great and noble tasks. The body was made for high uses, and only a mind debauched can turn it from them.

But the matter goes deeper. That thrust of vital energy which in a million fashions of amazing and brilliant expression is seen in the whole biological process is on the way to something. The evolutionary process is a journey. It has a destination. And that destination is a conscious mind with a moral ideal. The biological process is not the foe to moral goodness. It is on the way to moral goodness. Its whole story is the tale of the gradual elimination of the forms which refuse to march forward to that goal. And even in human

life the process is fighting that which will not move forward in mental clarity and moral vigour. When a young man is battling for a clean life the whole of his biological history is fighting for him. He is not to think of that vast inheritance as a cumulative gust of passion coming to the overthrow of his inhibitions. He is to think of it as the building up of a life made for keen intelligence and moral vigour and spiritual power. When we begin to think of the evolutionary process as the friend and not the foe of intelligence and character all our assumptions about man will be ennobled. It was in this sense that Dr. James Y. Simpson, Professor of Natural Science at New College, Edinburgh, wrote of Jesus Christ as the crown of the process of evolution. It is in the light of such a view of evolution that we can think clearly and adequately of the nature of man. To put it all negatively, we cannot think of the Son of God taking the form of flesh if the history and the essence of the physical life contradicted the nature of His character and His Kingdom.

IV. OUR ASSUMPTIONS REGARDING SOCIETY.—Giovanni Papini, in one of those essays which Professor Ernest Hatch Wilkins has so happily translated under the title *Four and Twenty Minds*, declares: 'No one has ever met a concept on the street—though Hegel says that ideas have legs.' But, as a matter of fact, certain concepts have been very influential, even if they have not worked out the practical problem of locomotion. They have lived in men's minds. And they have controlled the destiny of millions of people. The concept *Society* is one of the most potent of these general ideas. Like the Holy Roman Empire, whose cynical description by Voltaire is so familiar to us all, society may not exist, but for it men have lived and for it men have died. Plato's *Republic*, Dante's *De Monarchia*, Hobbes' *Leviathan*—and how many other searching and powerful writings—have

¹ *Four and Twenty Minds*, p. 102 (Crowell).

created in the image of the author's mind a conception of society whose power to affect history is beyond computation. What we think of society—and especially what we assume about society—is then a matter of vast importance.

Now, it happens that a very curious conception regarding society has become prevalent in our own time. It is a conception which may be expressed in this fashion: It is possible to work out an ideal social fabric without paying much attention to the character of the individuals who make up the social organism. It is a conception which leads us to assume that if you look out for society you can safely allow the individuals to look after themselves. Society is conceived as a sort of enormous superman who must be convicted of sin, and led to repentance and a new life. When all this has been accomplished, it is believed that the individuals—tiny corpuscles in the blood of this giant society—will all be full of health and vitality.

To be sure, there is no doubt at all that social sanctions bind the life of the individual in all sorts of ways. And it is true that every achievement in social reform gives a larger opportunity and a purer air to the individual. But we need to remember that there is no such thing as a self-conscious unit called society. It is in the individual that you have all consciousness of social meanings. And reform—even social reform—is the achievement of individuals. The reader of the lively and fascinating account of Wilberforce by Mr. R. Coupland is reminded that the biography of one man tells most of the tale of the fight and the victory in the campaign against the slave-trade. But, even more important than this, we must see that the most perfect social environment can never be a substitute for the personal choice of the individual. Society cannot assume the prerogatives of the personal life. It can give the individual a great opportunity. But if it attempts to make up his mind for him, it turns him from a person into a machine in just so far as it is effective. This does not mean that we should

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deny the propriety of social institutions. It simply means that they do not touch the realm where the deepest life of the individual is lived, even when he accepts them, until he gives them a deep and abiding personal allegiance.

In a way it seems that we must fight the battle between realism and nominalism all over again, using new terms and speaking the language of a new experience. Whether we are thinking of Karl Marx's *Das Kapital*, or the attempt to find a formula for a functioning society on the part of some brilliant contemporary sociologist, we are all the while in danger of forgetting that the vote we must win is that of an individual, and that the social organism can have no beauty or nobility except as an association of free persons joyously choosing those things which build up the structure of life.

It is here, one ventures to believe, that evangelical piety has a contribution to make of the very profoundest significance, for it is evangelical piety which can give a soul to social reform, and can make commandingly personal those sanctions upon which the great society must be built. The appeal for personal heroism in recent writings of Principal L. P. Jacks, of Manchester College, Oxford, to whom we all owe so much, is an indication that the necessity of building up personal fibre for the sake of the organic life of society is being understood outside circles which would call themselves evangelical. But, for that matter, Principal Jacks is often far more evangelical than he knows.

When all our assumptions about society are made in the light of a clear apprehension of the meaning of free and creative personality our social thinking will be transformed.

To be sure all of this is a good deal like carrying off three or four leaves from the great tree Yggdrasil. But that is really all we have attempted. The reappraisal of our assumptions is probably the most rewarding of the intellectual tasks which lie ready for our labour.

LYNN HAROLD HOUGH.

JOHN WESLEY'S DOCTRINE OF PERFECT LOVE

THE full title of Wesley's chief treatise on this subject is—*A Plain Account of Christian Perfection, as believed and taught by the Rev. Mr. John Wesley, from the year 1725 to the year 1777.* It will be noticed at once that he claims to have held the same doctrine from very early manhood, many years before the great experience which we are accustomed to describe as his 'evangelical conversion.' When we begin to read this treatise we discover that four famous works, Jeremy Taylor's *Rules and Exercises of Holy Living and Dying*, à Kempis's *Imitatio Christi*, and Law's *Christian Perfection* and *Serious Call* profoundly influenced him, convincing him, as he tells us, of the absolute impossibility of being half a Christian; he was sure, he says, 'that nothing less is due to Him who has given Himself for us, than to give Him ourselves, all we have and all we are.' Wesley goes on to quote from his sermon on 'The Circumcision of the Heart,' the earliest sermon amongst all his published writings, showing how there he had declared that perfect and unwavering love to God and delight in His fellowship was the ideal set before every follower of Christ.

1. When we ponder these opening statements we see that what they amount to is the claim that at no point of his career was Wesley ever content to strive after anything less than the highest life possible, the life of entire devotion to God. In this surely every Christian must agree with him, and we can well understand how Dr. Gibson, the Bishop of London, said to him, 'Mr. Wesley, if this be all you mean, publish it to all the world. If then any one can confute what you say, he may have free leave.' But Wesley in those early days was far from the knowledge that came to him later. He knew as yet little of the true nature of saving faith which he describes with such fervour and beauty in after days. Nor could he then have written, in some of the

most beautiful lines he ever penned, 'the Spirit of God so works upon the soul by His immediate influence, that the stormy winds and troubled waves subside, and there is a sweet calm; the heart resting as in the arms of Jesus, and the sinner being clearly satisfied that God is reconciled, that all his iniquities are forgiven, and his sins covered.' It is the teaching of Wesley in the light of his new-found experience, the experience that changed the devoted but rather stiff and pedantic scholar into the evangelist of the great Revival, with which we are now concerned, and to this we will turn.

2. Wesley's teaching, like all theological teaching that is worth having, is rooted in experience. To my mind the best statement of its main outlines that we possess is to be found in the sermon on 'The Scripture Way of Salvation.' There he describes the first joy that comes with the conscious experience of salvation. 'We feel,' he says, 'the love of God shed abroad in our heart by the Holy Ghost which is given to us; producing love to all mankind, and more especially to the children of God; expelling the love of the world, the love of pleasure, of ease, of honour, of money, together with pride, anger, self-will, and every other evil temper; in a word, changing the earthly, sensual, devilish mind into the mind which was in Christ Jesus.' 'How naturally,' he goes on, 'do those who experience such a change imagine that all sin is gone; that it is utterly rooted out of their heart, and has no more place therein! How easily do they draw that inference, I *feel* no sin; therefore I *have* none; it does not *stir*; therefore it does not *exist*: it has no *motion*, therefore it has no *being*.' It is interesting to note that Wesley's own earlier teaching was not free from this error, which was held also by many of the Moravians. Thus in the sermon on 'The Marks of the New Birth' he says distinctly that the faith by which we are born of God 'purifieth the heart from every unholy desire and temper.' This was not in accord with his own experience, since in

his *Journal* for Oct. 14, 1738, some months after his experience at Aldersgate Street, he says that he is not yet a new creature to such a degree that the whole train of his passions and inclinations are new. 'Desires often arise in my heart; but they do not reign, I put them all under my feet through Christ which strengtheneth me. Therefore I believe He is creating me anew in this also; and that He has begun, though not finished, His work.' Returning to the sermon on 'The Christian Way of Salvation,' we find Wesley going on to describe the experience of the two selves within us that strive for the mastery, of the need in the believer for deeper and yet deeper repentance, all leading up to the time when, by a second act of simple faith, he is enabled to trust God for full deliverance from all evil. Thus his teaching is plain enough so far. We are justified by faith, a faith which may be imperfect but is real. A gradual work of God goes on until at last we are sanctified by faith, a faith that is able to trust Him perfectly and receive all that He is waiting to bestow. There can be no doubt that Wesley is here dealing with some of the deepest truths of the Christian life, familiar to all who truly hunger and thirst after righteousness. In illustration of this I should like to quote from a modern writer of an entirely different school. In his little book on *The Nature and Purpose of a Christian Society*, Dr. T. R. Glover remarks that men as a rule do not care much about the doctrine of grace till they reach the age of thirty. Emerson has said—

When Duty whispers low, Thou must,
The youth replies, I can.

But while the youth says 'I can,' the middle-aged man is more ready to say, 'O wretched man that I am! Who shall deliver me?' Then he is ready for the doctrine of grace. I continue with Dr. Glover's own words. 'It begins with the sense of failure. "Christianity is the religion of all poor devils," the German Jew Börne said. Conscious of failure, conscious too that he can no longer wrestle against

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failure, the unhappy man begins to be willing to accept what is given him, whatever it be. He leaves off thinking of himself, and of his sin, his temptations and his weakness, and puts himself, with all his failure and limitations, into God's hands, to be dealt with as He will. Effort, endeavour, every rag of will and independence, it seems—the past and all its memories and the habits it has bred; the present and all its difficulties; the future too—all goes into the hands of God; and God undertakes all. A new joy and a new power come into life; and a fresh start is made.' You will agree that that is a singularly beautiful picture of experience. But now let us continue. 'A new joy and a new power come into life; and a fresh start is made; and then the old experience repeats itself. For God having forgiven the past, the man starts anew as before, and stumbles again; he is trying to blend grace with the old life, and it is not to be done. Again he betakes himself to self-examination, and is dissatisfied with his progress—he feels he should have done better. Worry and disappointment follow, and more resolve; prayer becomes entreaty against sin, and the mind is saturated with a sense of its own weakness; life grows difficult and miserable under the thought of failure renewed, and failure heightened by ingratitude. Once more the old story; till at last it is realized that grace is not an affair of a moment in the Christian experience, but the whole of it. . . . It all depends, the Church has seen, on whether we accept God's promises to forgive the past, to redeem the lost opportunity, to restore the lost faculties, and Himself to carry us through everything on His own terms. Difficulty round about and within, a deepening consciousness of weakness and inadequacy, and the experience that, with a daily surrender to God's will and a daily acceptance of His power flooding life with joy and peace and helpfulness, all things become possible—these are the foundations upon which the Church's doctrine of grace rests; and they have been well tested in the centuries.' (pp. 35–37.)

Wesley is a characteristically eighteenth-century^{*} man, and Glover most characteristically a writer of the twentieth century; yet they are entirely at one in their confession that the highest life possible for man is only attainable by complete dependence upon God, and they are at one also in their description of the stages of experience through which a man passes before he comes to trust himself completely to God, till he can say with Augustine, 'Give what Thou dost bid, and bid what Thou wilt.'

8. Let us now go on to inquire wherein Wesley's teaching differed from that of other great masters of the spiritual life. I need not stay to emphasize the distinction between the glad and confident experience of the first generation of Methodists and the cold and lifeless religion found in so many other quarters in his day. That is obvious. But the notable thing about Wesley is that, whilst many teachers have striven always after the ideal Christian life, he was always trying to define what the ideal life was, and constantly claiming that this could be obtained by faith alone; and I think I may summarize his teaching as to what he expected to be the full fruits of entire sanctification. (I may say in passing that the best analysis of this known to me is in a book by an American theologian, Dr. O. A. Curtis's *The Christian Faith*. Further, that I have found much more light from the long series of Wesley's letters than from the more formal treatises.)

First, then, as to the name. Wesley steadily maintained that there is a state of grace described in the New Testament which may be called Scriptural or Christian Perfection. He argues powerfully in a letter to Mr. Alexander Coates, July 7, 1761, that Christ is a perfect Saviour. 'To say, Christ will not reign alone in our hearts in this life; will not enable us to give Him all our hearts; this, in my judgement, is making Him a half-Saviour: He can be no more, if He does not quite save us from our sins. . . . Who honour Him most? those who believe He heals all our sicknesses,

takes away all our ungodliness ; or those who say, He heals only the greater part of it, till death does what He cannot do ? ' The logic of this, so far as it goes, is unanswerable, and we can understand why Wesley, in the same letter, advises his correspondent, ' Abstain from all controversy in public. Indeed, you have not a talent for it. You have an honest heart, but not a clear head. '

We can go a little further by asking what Wesley thought of the state of those who had found in Christ a perfect Saviour. I should like to quote at length from one of the raciest of the letters, given under the date September 15, 1762. After explaining, with perhaps a little mock-modesty, that he has entirely lost his taste for controversy, he goes on, ' I still say, and without any self-contradiction, I know no persons living who are so deeply conscious of their needing Christ both as Prophet, Priest, and King, as those who believe themselves, and whom I believe, to be cleansed from all sin ; I mean, from all pride, anger, evil desire, idolatry, and unbelief. These very persons feel more than ever their own ignorance, littleness of grace, coming short of the full mind that was in Christ, and walking less accurately than they might have done after their Divine Pattern ; are more convinced of the insufficiency of all they are, have, or do, to bear the eye of God without a Mediator ; are more penetrated with the sense of the want of Him than ever they were before. If Mr. M. or you say " that coming short is sin," be it so ; I contend not. But still I say, " These are they whom I believe to be scripturally perfect. And yet these never felt their want of Christ so deeply and strongly as they do now." If in saying this I have " fully given up the point," what would you have more ? Is it not enough that I leave you to " boast your superior power against the little, weak shifts of baffled error ? " Canst thou not be content,' as the Quaker said, ' to lay J. W. on his back, but thou must tread his guts out ? ' (Not bad for a man who had entirely lost his taste for controversy !) Wesley

continues : ' Here are persons exceeding holy and happy ; rejoicing evermore, praying always, and in everything giving thanks ; feeling the love of God and man every moment ; feeling no pride, or other evil temper. If these are not perfect, that scriptural word has no meaning. Stop ! you must not cavil at that word : you are not wiser than the Holy Ghost. But if you are not, see that you teach perfection too. " But are they not sinners ? " Explain the term one way, and I say, Yes ; another, and I say, No. '

We shall do well to make our minds clear as to what Wesley means by these two senses. He is not always perfectly consistent himself, but the two senses are plain enough. In one sense, sin means any want of individual conformity to the perfect law of God, or any falling short of the divine ideal for humanity. In the other sense, sin means a voluntary transgression of a known law of God which it was within our power to obey. Wesley never taught that we could ever be free from sin in the former sense. He constantly maintained that we might live free from sin in the latter sense.

To illustrate this let us quote another letter, December 26, 1761. ' The plain fact is this : I know many who love God with all their heart, mind, soul, and strength. . . . They love their neighbour as themselves. They feel as sincere, fervent, constant a desire for the happiness of every man, good or bad, friend or enemy, as for their own. . . . But these souls dwell in a shattered, corruptible body, and are so pressed down thereby, that they cannot exert their love as they would, by always thinking, speaking, and acting precisely right. For want of better bodily organs, they sometimes inevitably think, speak, or act wrong. Yet I think they need the advocacy of Christ, even for these involuntary defects ; although they do not imply a defect of love, but of understanding. However that be, I cannot doubt the fact. They are all love ; yet they cannot walk as they desire. ' We may take one more extract from the

Letters, May 12, 1763. 'Absolute or infallible perfection I never contended for. Sinless perfection I do not contend for, seeing it is not scriptural. A perfection, such as enables a person to fulfil the whole law, and so needs not the merits of Christ—I acknowledge no such perfection; I do now, and always did, protest against it.' In Dr. Tennant's book on *The Concept of Sin* he protests against the confusion brought into much theological discussion by this twofold use of the word 'sin,' and urges that we should agree to use the word only in its narrower sense of a voluntary transgression. The word has too long a history behind it in both senses for Dr. Tennant's wish to be possible. It is unfortunate that this is so, since half the extravagances of the perfectionist sects are due to misunderstanding of this distinction. But what Wesley means is plain enough. He taught that it was possible by the grace of God to be filled with such love to Him and to our fellows that the power of voluntary transgression was broken, and the faults committed belonged rather to the mind than to the heart. Must we not say again with Dr. Gibson that, if that is Wesley's teaching, let him refute it who can?

4. We now pass to a more difficult question,—Wesley's teaching as to the time when so gracious an experience may be attained. In his *Brief Thoughts* he writes: 'I believe that this perfection is always wrought in the soul by a simple act of faith; consequently, in an instant. But I believe a gradual work, both preceding and following that instant.' He also says in the same context that this instant is generally the instant of death, the moment before the soul leaves the body. But he believes that it may have taken place years before. As to the moment of death we have the right to say that here he is arguing rather from logic than experience, in contending that such a change must have happened before death. We need not follow him here. Moreover, in the sermon on 'The Scripture Way of Salvation' there is a different view as to the instantaneousness of the change.

He writes : ' But does God work this great work in the soul gradually or instantaneously ? Perhaps it may be gradually wrought in some ; I mean in this sense, they do not advert to the particular moment wherein sin ceases to be.' Wesley's whole teaching on the place of crises in the Christian life needs consideration. There is a well-known passage in the *Journal* which says that in the New Testament there are scarcely any instances save of instantaneous conversions, hardly any as slow as that of St. Paul, which took three days. One concludes that Wesley thought his own conversion was an instantaneous one. Yet, writing to-day, one would certainly treat it as a notable example of a gradual one. Years of prayer and striving preceded the experience at Aldersgate Street, and the moment when he became conscious of the real meaning of the love of God in Christ was the culmination of a long process. Many, to-day, are not conscious of the moment at all, but they do know that they are in happy fellowship with God through our Lord Jesus Christ. Wesley, so far as I can understand him, never refers to a moment when he himself became conscious of the fuller gift of grace. (I cannot agree with Dr. Curtis, who thinks he finds such a moment in the *Journal* for Christmas Day, 1744.) Yet as we read his apostolic life, so far above our own in its tireless devotion, we cannot doubt that it was entirely consecrated to God. There are some wise words in the *Minutes* of 1770, reprinted in the *Large Minutes*, ' Does not talking of a justified or a sanctified *state* tend to mislead men ? almost naturally leading them to trust in what was done in one moment ? Whereas we are every hour and every moment pleasing or displeasing to God according to our own works ; according to the whole of our inward tempers and our outward behaviour.' I should like to quote also Dr. Sugden's comment, in his edition of the *Standard Sermons*. He writes : ' Am I at this moment by the grace of God free from every sinful thought and temper ? If I am not, I may be, if I will but trust in Christ. I will

not be anxious for the morrow ; let it care for its own things when they come ; and the God who saves me now from all sin will surely save me then, if I continue to trust on Him.'

5. Let us now go on and consider Wesley's teaching for a little in the light of more modern psychology. Every reader of Wesley and every student of our Methodist hymnology is struck by the wealth of metaphors used by the two brothers in writing upon this subject. Thus—to collect a few—sin is an enemy to be expelled from human nature,

God shall thrust them out, and say,
Destroy them all, destroy !

sin is an evil growth within human nature,

Slay the dire root and seed of sin ;

sin is something like a cancer that needs the surgeon's knife,

The sharpness of Thy two-edged sword
Enable me to endure ;
Till bold to say, My hallowing Lord
Hath wrought a perfect cure !

sin is a dark stain that defiles nature,

Purge me from every sinful blot ;

sin is a bondage that enchains us,

Burst every bond through which I groan,
And set my heart at liberty ;

or sin is the whole offending nature, which needs to be laid upon the altar and consumed by fire,

Bound on the altar of thy cross,
Our old offending nature lies.

Now all these metaphors have their meaning, but the danger is that we should think of sin as something existing

apart from us. We have been taught to think of sin as the misuse of our human instincts and powers. We expect still to possess these all our lives. Feelings of hunger and thirst, of delight in the beautiful, of curiosity, of sex, and so on, will always remain in us. The ideal life would be attained if all these were perfectly harmonized, and each found its due satisfaction, whether by its natural employment or by sublimation, and none was ever misused. We become dead to sin, as St. Paul puts it, not by the literal destruction of anything within us, but by the concentration of the instinct or power, through which the temptation comes, upon something worthy of all our energy. It is the neglect of such truths that makes the Christian life appear anaemic and spiritless to some of our listeners. Hence I think we should use some of Wesley's metaphors with caution. On the other hand, one has nothing but admiration for such a couplet as

A rest, where all our soul's desire
Is fixed on things above ;

we can show that 'all our soul's desire' means the direction of every power within us to the highest aims.

Psychology has also much to teach us as to the relation between growth and culmination. We have been taught how systems of associated thoughts, memories, and feelings are always being built up within us, though they remain for a while in the subconscious. Sometimes they are brought to the margin of the field of consciousness, only to be lost again. Then some word or other stimulus appeals to one of these systems, and suddenly, as it seems, it acquires vitality and power, and the whole course of life is changed. So to a Christian man the thought and experience of God as the supreme controller of the whole of life gradually takes possession. He comes to desire more and more that God should rule his whole life. Then one day it is brought home to him, perhaps by some chance word, read or heard, or in

some moment of private devotion, that such complete control is possible. He leaps forth to meet this possibility. In that moment the system of thought becomes dominant. He takes hold of God by faith as he has never done before, and he lives henceforth on a new level. I believe that this is the experience that Wesley describes. I should like to quote from some wise words of Benjamin Hellier. 'How far is the common Methodist view, that on a given day and moment a man may "receive the blessing of entire sanctification" justified? I see nothing unreasonable or unscriptural in this notion, *if it be properly guarded*. . . . A man trained in Methodism, and versed in its doctrine, has long believed that constant victory to him has been possible. But he has never said to himself, "The possible shall be actual!" There has not been a want of intellectual conviction, but a lack of moral earnestness and decision. But on a given day, in a well-remembered hour, he says, "I will humbly claim *all* the great salvation provided in Christ, when it is promised, 'He shall save His people from their sins.' There is no limit in the promise; there shall be none in my faith. I trust the sufficient grace of the Almighty Saviour; I will never doubt it more." It is done unto him according to his faith. But such a man may have much to learn. He may be careless about the expenditure of his time; he may spend more time in a day in reading the newspaper than in studying the Scriptures; he may use a freedom in speaking about others inconsistent with perfect charity, but when his faults are pointed out he amends.'

Our trouble is that we have met people who claim to have entered upon the enjoyment of this blessing, but who think that they have nothing to learn. We all know that there is nothing more unlovely than a profession of holiness without the fruit of the Spirit. I once heard William Bradfield quote to a group of simple people the proverb '*Corruptio optimi pessima*'. The corruption of the best thing is the worst thing of all.' He said: 'Do you know what that

means? It means that the more highly organized a thing is the worse it smells when it goes rotten.' 'Do you see that?' he said. 'No? Well, then, it means that the stink of a dead dog is worse than the stink of a dead cabbage.' They saw that! And so do we! Yet we cannot deny the danger of neglecting certain truths because we are so conscious that they have been abused. Do you not think it is because we have neglected to speak of our faith in the Communion of Saints that Spiritualism has found so many adherents; or because we have failed to speak of the power of God's grace over the body as well as over the spirit that Christian Science has such a vogue; or because we have shrunk from speaking on Eschatology that so much wild and foolish teaching on that subject deludes some of our own flocks? We must never shrink from speaking on the loftiest of Christian experiences because certain words have been misused by extremists. Wesley's constant precept to his preachers was that they should continually set before their people the highest possible ideal, and encourage them to seek it. Dullness in Christian experience comes when a man thinks that he has already obtained all that is possible for him or enough for his salvation. We speak remembering that holiness is not a department of Christian life or a subject for special conventions, but the whole ideal of Christian living, and, whether we use the word or not, the staple of all our preaching.

6. Only one other thing I want to say. A few days ago I heard a young Wesleyan minister say that there seemed to him something selfish in the pursuit of personal holiness when there was so much work to be done in the world. He didn't know his Wesley as well as he should have done. I had no chance of replying to him, but I wanted to quote that perfect verse:

That I Thy mercy may proclaim,
That all mankind Thy truth may see,
Hallow Thy great and glorious name,
And perfect holiness in me.

There the desire to serve is made the motive of the longing for holiness. It is when the needs of the world become most urgent that we grow most conscious of our own unfitness. Most of us, as we grow older in the tasks of this ministry, are driven back more and more to God. If He cannot make us fit, we shall never be. And so we pray with more earnestness than in the days of our youth :

Give me a new, a perfect heart,
From doubt, and fear, and sorrow free ;
The mind which was in Christ impart,
And let my spirit cleave to Thee.

Let us take courage. Ours is a goodly heritage as Methodist ministers. If I have seemed sometimes to criticize Wesley, I hope I may be pardoned, first because, as all his readers know, he was always criticizing himself ; and secondly, because I believe, with all my heart, that this great master of the Christian life was profoundly right in his teaching that we are meant to live in constant happy fellowship with God, with the mind that was in Christ Jesus within us.

We have not yet forgotten how to sing, and we hope we never shall, that most beautiful of all the hymns for Believers seeking for Full Redemption :

Lord, I believe a rest remains
To all Thy people known,
A rest where pure enjoyment reigns,
And Thou art loved alone :

A rest, where all our soul's desire
Is fixed on things above ;
Where fear, and sin, and grief expire,
Cast out by perfect love.

WILFRID J. MOULTON.

A GREAT PHYSICIAN AND BIBLIOPHILE.

THESE volumes stretch to 1,440 pages, but from first to last they are crowded with living interest. A great physician is brought into 'proper alignment with that most remarkable period in the annals of medicine through which he lived, and of which he was part.' His letters are freely used to show his rare personality, spirit, and character, and make the man stand out vividly before our eyes. The work, written by a distinguished American surgeon, is fitly dedicated 'To Medical Students, in the hope that something of Osler's spirit may be conveyed to those of a generation that has not known him; and particularly to those in America, lest it be forgotten who it was that made it possible for them to work at the bedside in the wards.'

He was born on July 12, 1849, in his father's parsonage at Bond Head, to the north-west of Lake Ontario. The Oslers were Cornish merchants and shipowners settled in Falmouth. In 1837 Featherstone Lake Osler, who had served for some years in the Royal Navy, and then entered St. Catherine's Hall, Cambridge, as Mathematical Scholar, went out with his bride, Ellen Free Pickton, as a missionary clergyman to Canada. The bride was born in London but adopted by an uncle in Falmouth, and among the goods taken to Canada by the young folk was a tin box of home-made Cornish gingerbread. They had their full share of settlers' hardships. For some time they lived in a hut where cattle had been kept, their clothing and trunks being stored in a barn three-quarters of a mile off. No living creatures save wolves were within a third of a mile from them. The young wife went to Newmarket for the birth of her first son, whilst the husband lived in the hut, chinking up its holes with snow and cooking his own food.

¹ *The Life of Sir William Osler.* By HARVEY CUSHING. (Oxford: Clarendon Press, 1925.)

The future Regius Professor of Medicine was the youngest son in a family of nine. He was born on the Orangeman's fête-day, when a lively company used to follow their cockaded leader on his white horse to the parsonage, where speeches were made and felicitations offered in return. They insisted that the new-comer, who was brought out to them in his father's arms, should be named William, and dubbed him the 'young Prince of Orange.' As each anniversary came round he was decked out in appropriate colours, with a broad sash of orange and blue, and brought out on the parsonage verandah to greet the procession which the other children came to regard as arranged in his honour. It was an old-fashioned household, with strict regulations and early morning prayers. Fifty years later Sir William said: 'The most vivid recollections of my boyhood in Canada cluster about the happy spring days when we went off to the bush to make maple sugar—the bright sunny days, the delicious cold nights, the camp-fires, the log cabins, and the fascinating work tapping the trees, putting on the birch-bark spouts, arranging the troughs, and then going from tree to tree, collecting in pails the clear, sweet sap.'

In 1857 Canon Osler became Rector of Dundas, which seemed likely to become the chief city at the western end of Lake Ontario. Willie was already an expert in practical jokes, and for one of these he and his four accomplices were expelled from the local grammar school. He was then sent to the boarding school at Barrie, where his elder brothers had been educated. He was the top boy, notably proficient in Bible knowledge, and foremost in all sports. In his next school he found a master who loved Nature, and was able to get boys interested in it. This was the Rev. W. A. Johnson, whose father had been Wellington's aide-de-camp in India and had settled at Down House, where Darwin afterwards lived. The son began a school for the education of his three boys, and when it prospered he transferred it to Trinity University, Toronto, and himself served as warden and

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assistant master. Osler became head prefect. It was a rare delight to him to find in Johnson a man who knew the names of the stars, could tell about the frog-spawn and the caddis-worms, read Gilbert White and Kingsley's *Glaucus* to the boys in the evening, and show them the wonders of the microscope. A field day hunting fossils was a joy to be remembered.

In 1867 he went to Trinity College, Toronto, with a Dixon Prize Scholarship. Johnson's friend, Dr. Bovell, who was in practice in the city and held the Chair of Natural Theology at Trinity, exerted a deep and enduring influence over Osler. He had been intended for the Church, but in his second year at Trinity determined to study medicine. At Toronto he laid his foundations. The corner-stone was work, and the finding of this a pleasure. To this were added what he afterwards called the Art of Detachment, the Virtue of Method, the Quality of Thoroughness, and the Grace of Humility. He began clinical work in 1870 at the McGill Medical School in Montreal, where the hospital advantages were greater than at Toronto. It followed the methods in vogue at Edinburgh, and was closely affiliated to the General Hospital, where students had a degree of freedom in the wards such as no other large American hospital offered. Osler made his mark as the most promising student of his year. When he was worried about his final examination and what he should do afterwards, he picked up a volume of Carlyle and read, 'Our main business is not to see what lies dimly at a distance, but to do what lies clearly at hand.' That he regarded as one of two trifling incidents by which his life had been influenced. It was the conscious starting-point of a habit that enabled him to utilize to the full the single talent with which he often said he had been entrusted. Thirty years later he wrote, 'I do believe that if I have had any measure of success at all, it has been solely because of doing the day's work that was before me just as faithfully and honestly and energetically as was in my power.' It was

probably at this early period that he began his life-long habit of a half-hour's reading in bed before he put out his light. That gave him his familiarity with general literature and his bibliographical tastes.

In Dr. Palmer Howard he found an ideal student-teacher, who inoculated Osler with his interest in morbid anatomy and the problem of tuberculosis. He won a special prize for his thesis, which was 'greatly distinguished for originality and research, and was accompanied by thirty-three microscopic and other preparations of morbid structure, kindly presented by the author to the museum of the Faculty.' After taking his diploma, he came to England and spent seventeen months at University College Hospital, in the laboratory of John Burdon Sanderson, whom he succeeded as Regius Professor thirty-four years later. He discovered blood platelets in circulating blood, and Sanderson presented the observations to the Royal Society. The discovery made his old teacher, Professor Howard, wish that someone would found a Chair of Physiological and Pathological Histology at McGill, and that Osler might fill it. Three months in Berlin and five months in Vienna further enriched his experience.

In 1874 he was appointed Lecturer on the Institutes of Medicine at McGill. Next year he became Professor. He volunteered to do the autopsies, and the visiting surgeons and physicians at the General Hospital came to rely upon him for this service. His income was small, and he often had to borrow from Dr. Howard to meet the day's expenses. 'I suffered at that time,' he said, 'from an acute attack of chronic impecuniosity.' He offered to take charge of the small-pox ward, and used his fee for this dangerous task to provide twelve microscopes for his class of students. He caught the disease in a mild form himself, though he was repeatedly vaccinated. He never had a successful 'take,' and often quoted his own case to illustrate the fallacy of the 'non-take' belief as an evidence of immunity which prevailed at the time.

He took an active share in reviving the old Medico-Chirurgical Society, and there was hardly a meeting in which he did not take part. The clinical papers, written by others, were usually supplemented by a pathological note from his pen, which often constituted the only original feature. 'It was a new thing for the profession to have a histological pathologist in their midst. Easily enthused himself by every novel condition, he infected all others with whom he came in contact with something of the same spirit; and as he worked for work's sake alone, and cared more for giving others credit than for what he might gain, his reputation spread widely, and soon went beyond his own community.'

His appointment as pathologist to the General Hospital enabled him to lay the foundation of his subsequent brilliant career as a clinician. For thirteen years he carried on his work. He had seen its importance under Virchow in Berlin, 'and his familiarity with the microscope, unusual for the time, made him easily excel his fellows in modern methods, permitting the minute study of the processes of disease. But aside from all this, he felt the same profound fascination that had kept Bichat, Laennec, and many other brilliant and industrious young men for years at the autopsy-table.' His industry became proverbial, though he could scarcely have realized that a long apprenticeship in the pathological laboratory always will be the only way for surgeon or physician to reach the very top of the profession. Osler's cheerfulness and equanimity were surprising, and he never lost an opportunity of saying a word of cheerful encouragement to those who worked with him. His demands on their help were unlimited, but this was more than repaid by the opportunities and good fellowship that he gave them. He sometimes saw patients in consultation with other doctors, but had no wish for private practice, and was amply satisfied for the time with his college income, modest though it was. The chief articles of diet that he loved were currant dumplings and an old-fashioned suet pudding, on the appearance of

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which he invariably burst into a Gregorian chant of exultation, keeping as nearly on the key as his unmusical ear permitted.

When he entered the hospital wards as a physician in 1878, the older doctors were rather afraid of his belief that over-treatment with drugs was one of the medical errors of the day, and that the natural tendency of disease was toward recovery, provided that the patient was decently cared for, properly nursed, and not over-dosed. He turned his ward from a sick-room into a bright, cheerful place. Very little medicine was given. 'To the astonishment of every one, the chronic beds, instead of being emptied by disaster, were emptied rapidly through recovery; under his stimulating and encouraging influence the old cases nearly all disappeared; the new cases stayed but a short time. The revolution was wonderful. It was one of the most forceful lessons in treatment that had ever been demonstrated.'

He was able to spend the summer of 1884 in Europe. At Berlin the central figure was Virchow, to whose lectures he listened with eager interest. At Leipzig he entered with enthusiasm into the study of bacteriology. Whilst in Leipzig he was offered the Senior Chair of Medicine in the University of Pennsylvania. McGill thus lost its 'potent ferment.' He could 'easily have become a great scientist, but he chose the path which led to the formation of the great clinician which he became; a worthy associate of the great men who have made English medicine famous.'

Philadelphia students were rather taken aback when the new professor appeared. His predecessor had given brilliant lectures; Osler was halting in speech, and, as likely as not, sat on the edge of the table swinging his feet and twisting his ear. He did not arrive in a carriage, but jumped from the street-car, carrying a small black satchel containing his lunch, and a bundle of books and papers under his arm. He insisted on having actual examples of the disease to

illustrate his lectures, and gave careful bedside instruction to the students in the wards.

Almost within a month of his arrival he had rigged up a small clinical laboratory, and quickly produced an atmosphere so encouraging and helpful that young fellows trooped to his side. It was a striking contrast to the graceful generalizations concerning disease, delivered from a platform, to which the elder students had been accustomed. One of them compared it to 'a breath of fresh air let into a stifling room.' He declined to become a practitioner, and limited himself to consultations. After a morning in the University Hospital and some bread-and-milk picked up in the wards, he would be found in the afternoon with a group of students, making post-mortem examinations. His reputation as a consultant was spreading, and his visits to patients were invariably a solace to them and to their doctors. One of these patients was Walt Whitman, then in his sixty-fifth year. He went to see him at the request of Dr. Maurice Bucke, who had found in *Leaves of Grass* 'spiritual enlightenment, a new power in life, new joys in a new existence on a plane higher than he had ever hoped to reach.' Osler was struck with the poet's appearance, but could not share Dr. Bucke's enthusiasm for his poetry, though he gradually came to realize what his life and message meant to his followers. Osler was now studying malaria, and his power of 'inseminating other minds' led many of his pupils and assistants to concentrate on the subject.

After five years in Philadelphia he was appointed physician-in-chief to the John Hopkins Hospital in Baltimore, which was formally opened in 1889. He got to work with his accustomed zest, and inspired all around him with his own zeal. There was no immediate prospect of starting the Medical School, and, as the hospital staff was well organized, Osler was able to enjoy one of his 'quinquennial brain-dustings' in Europe. The chief task of 1891 was *The Principles and Practice of Medicine*, which appeared in 1893,

and had such sureness of touch, and put facts in such a readable way, that it 'immediately superseded all other text-books of general medicine, and still continues to hold the field.' A second printing was needed in two months; 23,000 copies were sold of the first edition, and the 100,000th copy was reached in 1905.

He married Mrs. Gross, the widow of an old friend, on May 8, 1892, and before the end of the month they were on their way to Southampton. They managed to enjoy a few weeks in London undiscovered; then their English friends found them and made much of them. No. 1 West Franklin Street, Baltimore, was their home for the next fourteen years. Osler's position, popularity, and literary ability led to frequent calls for public addresses, and, though he fretted at times under these interruptions, he found it hard to refuse an appeal. He felt it his duty also to attend the important medical gatherings, in which he became a distinguished figure.

Behind his quiet, serious manner there was a humour which would 'sally forth at the most unexpected times, without any relaxation of countenance or any change in tone or voice; indeed, people would sometimes take a remark which was entirely jocular *au grand sérieux*, and wonder that it should have been made by so sedate and learned a person.' He had a tender heart, though he had trained himself to disguise his emotions, and sometimes whistled, as Uncle Toby put it, 'Tis that I may not weep.' A lady who had been his patient says, 'In a room full of discordant elements he entered and saw only his patient, and only his patient's greatest need, and instantly the atmosphere was charged with kindly vitality, every one felt that the situation was under control, and all was attention. No circumlocution, no meandering. The moment Sir William gave you was yours. It was hardly ever more than a moment, but there was curiously no abrupt beginning or end to it.' Every physician felt safe in his hands, for he

knew that he could not have a better friend in the profession, and that if he had to change the treatment he would see that everything was set in order for the new method. He was a giver of life, and, 'under the surface of the gay man of the world, lived the saint.'

His son Revere, born on December 28, 1895, became the source of his greatest happiness, until his death in the Great War caused him his deepest sorrow. No child ever found father a better playmate. His days were crowded. He rose at seven, and went to bed between ten and eleven. At nine he was in hospital, with a group of students growing round him like a small avalanche. He took three mornings at home for work. Wherever he went, by rail or cab, book and pencil were in hand to note down every happy thought. In the wards and at the bedside he was at his best. Any poor soul with a chronic and hopeless malady always got his best. Medicine, he told his students, was learned at the bedside and not in the class-room. 'Observe, record, tabulate, communicate. Use your five senses. The art of the practice of medicine is to be learned only by experience; 'tis not an inheritance; it cannot be revealed.' On Saturday evenings he had his fourth-year group of clinical clerks at his house. Two were invited in turn for dinner at seven. At eight the rest came in. An hour was passed in discussion of the week's work, each being asked about his patients and his reading. Then over biscuits, cheese, and beer he would talk about a favourite author, illustrated by early editions of their work. He thus came to know the men individually and intimately.

His text-book was read by a member of Mr. Rockefeller's philanthropic staff, and led to the Rockefeller Institute of Medical Research. In 1900 he was invited to the Chair of Medicine at Edinburgh, but feeling was so strong at Baltimore that he withdrew his consent to stand, though he confessed that he would rather hold a Chair in Edinburgh than in any School in the English-speaking world. He was

coming to be the doctor's doctor at Baltimore, and was pushed to the limit with consultations. He made a bold attack on the city for its utter lack of attention to the needs of its 10,000 consumptives, and roused the citizens to action, with the best results. Every year his influence became greater, and when he was offered the Regius Professorship of Medicine at Oxford in 1905 his acceptance was an act of preservation. 'For the daily grind of a consulting practice into which he had become drawn was growing worse from year to year, with less and less time for teaching and clinical work.' In a valedictory address at Baltimore he said, 'The teacher's life should have three periods—study until twenty-five, investigation until forty, profession until sixty, at which age I would have him retired on a double allowance. Whether Anthony Trollope's suggestion of a college and chloroform should be carried out or not I have become a little dubious, as my own time is getting so short.' Next morning the papers had a headline, 'Osler recommends chloroform at sixty,' and for days and weeks a storm of discussion, and even of abuse, raged. One morning, when the temperature was high, Mrs. Osler said to a friend, 'I am escorting the shattered idol home from Church.' His joking allusion had been intended to lighten the sadness of parting from old friends, and, though he was sorely hurt by the outbreak, he went on his way with a smile.

Oxford soon took Osler to its heart. He was matriculated at Christ Church, and after half an hour as an undergraduate had the Oxford M.D. conferred upon him. There was hardly a post without an invitation to dinner, and Mrs. Osler noted, 'I have now 113 visits to return.' He made a close friendship with the Cambridge Regius, Sir Clifford Allbutt. It is said that, as they entered a reception in London arm in arm, Osler murmured into the ear of the usher, who announced in a stentorian voice, 'The Brothers Regii!' as they advanced together and made a stage bow. Osler wrote on July 1, 'I am getting rested. Outlook for a peaceful life

most attractive.' He was sitting to Sargent for a group of old colleagues, and found him most interesting to talk to. The Oslers had taken Mrs. Max Müller's house, 7 Norham Gardens, furnished, but in 1907 they got a home of their own at 18 Norham Gardens. He was in great demand for medical functions, but nothing gave him more pleasure than his official position as a Curator of the Bodleian Library and his election as a perpetual Delegate of the University Press. It was soon discovered that 'his spirit was free, alert, vivacious, and that there was apparently no end to the span of his interests or to the vivid, life-giving energy which he was prepared to throw into any task which fell to him to discharge. Old and young alike acknowledged his mastery, and never left his presence without feeling the magnetism of the man, and that insatiable but unobtrusive appetite for helpfulness which made him the prince of friends and benefactors.' Mr. Falconer Madan, then Bodley's Librarian, says he was enthusiastic for anything that would increase the efficiency of the library. 'If he bought a remarkable book he would bring it for us to see; if he heard of a new publication or a collection of manuscripts he would come and tell us; if he had a distinguished visitor he would bring him to the library and introduce him; if any of the staff were ill he would go and visit them.'

As Regius Professor he was Master of the almshouses at Ewelme, and was fascinated with the beauty of the place. He knew the pains and aches of the thirteen aged men, and was adored by the villagers, among whom he played the part of antiquarian, physician, country gentleman, and lover of nature, enjoying everything and enjoyed by all. An old safe in one of the rooms defied all attempts to open it till a workman came down from Chubb's. Then it yielded an amazing collection of title deeds, court rolls, and conveyances of the fourteenth to sixteenth centuries. They had to be spread out in the graveyard to dry, and were then put in order and bound by one of the Bodleian experts. The

Regius Professor was moving about all over the country. He told the Working Men's College in Camden Town: 'Throw all the beer and spirits into the Irish Channel, the English Channel, and the North Sea for a year, and people in England would be infinitely better. It would certainly solve all the problems with which the philanthropists, the physicians, and the politicians have to deal. Do you suppose you need tobacco? On the day after you had dumped all the tobacco into the sea you would find that it was very good for you, and hard on the fishes.'

He shared the family rejoicing over his mother's hundredth birthday in 1906. She told of having walked from Hampstead to Bushy Park to carry news of the Battle of Waterloo, and before they went out to Canada she learned how to patch boots. The birthday cake with a hundred candles was carried to her room by two men, and represented the five sovereigns she had lived under. She had six living children, twenty-six grandchildren, and twenty-one great-grandchildren. She passed peacefully away three months later.

The Osler's house in Oxford came to be known as 'The Open Arms,' through which streamed a constant succession of old friends and celebrities. Rudyard Kipling stayed there for the Encaenia—'such a jolly fellow, so full of fun, and with an extraordinary interest in everything.' It was delightful to hear him and Mark Twain joking together. Osler himself delighted to be among children, and was eagerly welcomed in their nurseries as a playmate.

Dr. Cushing feels that Osler's greatest professional service was that of a propagandist of public health measures. In Montreal and Baltimore he was constantly crusading against malaria and typhoid. He took his part also in the fight with consumption. No man came into closer touch with workers in all fields of medicine. He was made a baronet in 1911. 'I think I'll have to accept,' he told his wife. 'Canada will be so pleased—there's only one Canadian baronet.' His son gave him constant delight. 'He will never be a student,

but he has good hands and a good heart—two out of three essentials—so we are satisfied.’ The boy was an ardent fisherman, and gradually came to share his father’s interest in good literature. He took also to sketching. When war broke out he was at Christ Church, and joined the Oxford Training Corps. His father said he was not much set on military life. ‘Literature, books, and art. He and I are so congenial mentally. It is delightful to have him to take to these things spontaneously.’ He did good service with the Canadian Military Hospital, but in March, 1916, he felt that he must join the field artillery. In August, 1917, he was killed by a shell which burst unexpectedly as they were bridging over a shell-hole and killed or wounded eight out of twenty in the company. Lady Astor tells how Osler went to the hospital at Taplow, where he ‘really brought Healing and Health, Life not Death.’ He was there ‘in less than a week after he got the news which I feel really killed him. The men saw what had happened, and we all knew his heart was broken. He went through the wards in the same gay old way, but when he got to the house—for luncheon alone with me—he sobbed like a child. It was so hard for us who loved him.’

He kept bravely to his work, and found relief in perfecting his collection of medical books. He was asked to represent the University in Parliament, but was faithful to the advice he gave to young doctors to shun politics as they would shun drink and speculation. ‘As a right-living, clear-thinking citizen, with all the interests of the community at heart, the doctor exercises the best possible sort of social and political influence.’ His interest in the Bodleian and the Clarendon Press brought him constant pleasure, and his election to ‘Dr. Johnson’s Club’ gave him a happy thrill. He was chosen President of the Classical Association, and his address on ‘The Old Humanities and the New Science’ was ‘full of learning, of humour, of feeling, of eloquence.’ Sir F. Kenyon says, ‘Osler himself was a wellnigh perfect example

of the union of science and the humanities, which to some of us is the ideal of educational progress; and his address embodied the whole spirit of his ideal.' Book catalogues and auction lists went with him everywhere. On the fly-leaf of one he scribbled in pencil the account of 'a record day at Sotheby's.' 'He had a rare nose for books, and could track to its lair everything that lurked in them.' His last note to a colleague at the Bodleian says: 'Abed, coughing, comfortable, hopeful! Appetite good and plenty of books—which are the essentials of life.'

His seventieth birthday brought an outburst of affection from both sides of the Atlantic. His house was nearly swamped with letters, telegrams, and cables from old and young, both within and without the profession. This was in July, 1919. In October he was confined to bed with his old enemy bronchitis; but this did not check his flashes of fun, though his nurse is quite sure that he knew from the first that his illness would prove fatal. On Christmas Eve he asked to have Milton's 'Nativity' read from his precious first edition, as he had been accustomed to read it to Revere on Christmas Eve. He could only bear to hear a few stanzas. He died quietly and without pain on December 29. Years before he had protested against the pictures given of the act of dying. 'Nowadays, when the voice of Fate calls, the majority of men may repeat the last words of Socrates. "I owe a cock to Asclepius"—a debt of thankfulness, as was his, for a fair and easy passage.' He had many honours, but the proudest of all was his unwritten title, 'The Young Man's Friend.' 'He joyed with the joys and wept with the sorrows of the humblest of those who were proud to be his pupils. He stooped to lift them up to the place of his royal friendship, and the magic touch of his generous personality helped many a desponder in the rugged paths of life.'

YOUTH IN CHINA

To beget and not to train is a father's sin ;

To teach but not with firmness is a teacher's indolence.

SO runs a distich of the rhyming primer which for more than a millennium provided the earliest mental pabulum of a Chinese boy. The immense majority of the hundreds of millions who at any one time have dwelt within the Central Flowery Land have memorized these words, and have made them an essential part of the moral foundation on which has been built the structure of practical life. Filial piety has been the corner-stone compacting that structure ; reverence for learning and the teacher the universal atmosphere of thought and action. ' Under heaven there is nothing greater than the teacher ' has been accepted truth. The time-honoured classification of society has been ' Scholar, farmer, craftsman, merchant,' and we recognize its soundness. First the producer of ideas, next the grower of necessary food, then the creator of things used, and last the mere exchanger, while the soldier is not even mentioned. Japan adopted from China this classification, along with literature, art, and some religion, yet lived out the feudal system. China chose her civil service by tests in her noblest classics, and also developed an immense and robust trading class, often with great wealth. But, notwithstanding the poverty that was often the scholar's lot, she always gave him more dignity than she showed the merchant, and never failed to indoctrinate her children with profound respect for the teacher.

Very little thought is required to realize the elements of stability resulting from such methods of life as these. The age-long merging of the individual in the clan, characteristic of the East, has here had a complete manifestation. The

family is everything, the individual nothing ; and the family is governed by its elders. Youth has respected, acquiesced, submitted, until by the mere flowing of the stream of time it has found itself the directing generation, and by then has lost the initiative for change. We may call this stagnation or stability according to our taste ; but it would be unfair not to recognize the higher state of civilization, law, art, and literature attained under these conditions by China while still our Western forefathers lagged far behind, with mere dim memories of a golden age of culture when Rome was really great. We must remember also that, notwithstanding all the theory of supreme peace and orderly relationship, China has never for any long period been without her internal warfare and discontents. Such co-existence of incompatibilities is to be found in the history of all nations ; racial history as well as national mind is built in watertight compartments.

The two and a half centuries of Manchu rule had replaced the previous intercourse with the West by a rigid seclusion, which kept away from the national life any breezes of new outside knowledge. The inevitable contact with the pushing commerce of Europe, therefore, came about with much friction of impatience against ignorance, competence against conceit, momentum against inertia. The rude shocks of the victories of Japan over China, and subsequently over Russia, convinced young China that its ruling elders had badly failed. When Asia beheld one of its own nations proved stronger than a Colossus of the West, all eyes turned to the conqueror. In Japanese Universities were to be found students from all Eastern nations (including our own Indians), and Chinese were there by the tens of thousands. It was an unsatisfactory experience ; the training was merely sciolistic, the students were returned with a veneer of diluted Western learning and mostly with a scorn for the old literature and the old religion. But the wandering habit continued to grow, and young men were

sent farther afield to the Universities of Europe and America. The last-named country's application of the Boxer Indemnity to the provision of scholarships to be held by young Chinese in American Universities resulted in an enormous increase as compared with those in other countries. Hence, during the first years of the present century the youth of China was emancipated, and, keenly conscious that the country had been wrongly governed, was eagerly drinking at the fountains of other lands that she might find the water that would bring life to her own nation. While the United States were thus naturally the greatest influence among the foreign-educated young Chinese, they were also, under the impulse of Christianity, pouring missionaries into the Far East. With their own profound belief in education they have crowned their efforts of fifty years of enterprise by numerous schools, primary, secondary, and collegiate. These year by year have sent forth bands of boys and girls with learning of a new type—a type not neglectful of Chinese literature, but deliberately making that study less specialized, and using the time thus gained for Western subjects. When the inevitable result came, and the Manchus were dethroned, it was the young who directed the change, and it was natural that the form of government chosen should be that of the great Republic which had acted as foster-mother.

There can be no doubt of the loftiness of the ideals which animated the young leaders. As a whole but little blood was shed; the transference of power from the old highly-specialist literary scholar to the differently but more slightly educated modern type was peacefully accomplished, with the goodwill of an acquiescent people and the sympathy of the whole world. Many foreigners who had intimate knowledge of China doubted the possibility of so complete an alteration, and Britons especially thought a limited monarchy a wiser medium of change; but young China was very confident, and the nation recognized youth's right of choice.

This is not the place to give in any detail the history of government in the intervening years. To sum up. The one strong man, Yuen Shih Kai, unconvinced as a Republican, might have been the Dictator under republican disguise. Unfortunately he seems to have thought of establishing a new dynasty, but died, naturally or otherwise, when his aim was clear. Since his death the central power imagined in Peking by the constitution has dismally failed to exert any control. Each province has acted more or less by itself under a local governor, whose claim to office is the possession of money and the purchase of a mercenary army. The old civil service selected by competitive examination has been swept away; the way to office is frankly by entrance into the army and attachment to one or other of the War Lords.

These provincial military governors are always caballing and forming kaleidoscopic alliances, leading to perpetual selfish fights involving no shred of principle. Their armies are not paid properly; regularly recurring 'loans' are exacted from the merchants; at frequent intervals towns, hamlets, and cities are looted by the unpaid soldiery; the profits of the few railways are stolen by the commanders; taxes on trade are imposed at will; there is no law in practice. The people groan, submit, and pay—and the national life goes on calmly under disadvantages which would crush any other nation. Banditry is rife, and the public recognizes little difference between the blackmail insurance that must be paid to pirates or robbers on the one hand, and on the other to the soldiers who profess to preserve order. As an instance the writer may mention that between Fatshan and Canton he met a steam tug towing no less than thirty rice-junks. The explanation was that they dared not venture alone, and that in the ten miles of distance they had to pay five separate taxes to pirates and to 'Government.' And Canton is the capital of the Southern Republic, which refuses submission to Peking, and claims by its separate

flag to be a sovereign State! During three months spent within the country six different little wars have been going on, each involving untold hardships to the long-suffering inhabitants. The horizon has no patch anywhere of signs of fairer weather; China herself is as sick of the whole thing as is the rest of the world. Each individual youth finds consolation for his country's woes in the loud asseveration that he personally is the freeborn citizen of a great Republic. It is true there is no freedom, that law is dead, that its only interpretation is that the weak must suffer penalty and the strong impose it at will, but the sonorous phrasing suffices for his bemused ears. Here, as elsewhere, the national feeling has been rising; in China it is nothing but a diseased and inflamed self-consciousness, sensitive to the fact of inflammation, which it ascribes to the evil-doing of other nations. Let us sympathetically consider the position of a Western-educated youth on his return from his European or American University. The whole world is one great seething cauldron of new ideas; the young Chinese has had his share in the excited parliament of youth, in which every convention is scouted and all things under heaven are to be re-formed. The passionate plea for self-determination is the stock-in-trade of every nation's orators, but the Chinese sees his own nation fettered by the extra-territoriality treaties which Western nations still feel necessary as long as Chinese justice is so uncertain and Chinese prison methods are so primitive.

He knows that twenty years ago Japan shook off this disability, and now he sees the skill with which Turkey has attained the same freedom, while still the various concession-settlements in China have their own courts and their own regulations, independent of the Republican authorities. Can we not understand how a patriotic youth is galled at the sight? And when Sun Yat Sen protested at the indignity we can sympathize with the generous swelling of the young hearts.

It is true that Sun, when he was in danger after burning a whole business quarter in Canton, hastened to the security afforded by one of these settlements; it is obviously true that China has in no way fitted herself, and can give no security for due administration of justice, so as to claim that to which the Treaty of Washington looked forward. But that only galls our young Chinese all the more. He has grown accustomed to cleanliness and efficiency of municipal administration; he returns, equipped with a degree, feeling himself as well qualified as any foreigner, to the old untidy, insanitary, evil-smelling, corruptly-managed town he left three years before, where he can secure no good position without a bribe. He recognizes that the foreigner is more efficient, that his own people know it, and he is more and more disappointed and outraged than ever. And, even where influence has secured some post in the public service, again and again have we heard of the youth with high aims finding soon that there are no funds to pay any salary, that he is expected to recoup himself by falsification of accounts, by 'squeezing,' till with a sigh of fatalism he gives way and does as the rest have done, while his white-winged ideals, instead of soaring, are fouled and clogged in the mire. Can we wonder that his misused patriotism turns into the one channel left—abuse of the foreigner?

Let us now consider the great mass of young people who have not gone abroad. When China entered on her new life, the old educational system was—far too hastily—thrown entirely aside. Once more—rightly and naturally—the American national system of primary, secondary, and collegiate schools was laid down on paper. Had the Government proved stable, this system would by now have been largely translated into fact. A certain number of university colleges have been established, and well equipped with laboratories and apparatus. Individual enthusiasts have devoted time and means to the institution of private schools

which reflect the unselfish high character of their founders. Enough has been done in these few cases to show that the Chinese are quite competent, under right conditions, to carry on education of a duly thorough and national character. But the public purse is empty ; even the modest commencement that has been made is being starved and stultified. None the less, a student class has been called into being. We have already mentioned the schools established by missionaries. In these thorough work has been done for half a century past, and here, as everywhere else, the type has been the gift to the nation made by Christian enthusiasm. Besides a few institutions of University grade, notably those in Pekin and in Nankin, the Government has established a good number of middle (or, as we should call them, secondary) and primary schools, some of them very good, but in pitiful disproportion to the vast multitude needed. In all stages save the lowest the English language is taught, along with mathematics, natural science, and other Western subjects. Here there is a mass of youths of age from fourteen to thirty which is keenly alive to its own importance and ready to take interest in public affairs. The whole nation has within a few years developed the newspaper habit. Countless periodicals are continually being started, often of very short life, scarcely any with due sense of responsibility or truth. Among these are certain magazines of better character, which are freely devoured by students especially. When, some years ago, the rulers yielded to stringent Japanese demands which seemed to bind China, helpless, to Japan's chariot-wheels, certain Pekin professors encouraged a national strike by the whole student class ; all through the country processions took place, and the Japanese boycott was made effective. From this initial success the student class has gone on realizing its power, and frequently abusing it. If an individual teacher is unpopular, the students of that college insist on his dismissal. Sometimes the objection is justified, and an ignorant or

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lazy professor is dismissed. But more often it is simply that the student, paying little if anything, claims authority to decide how and by whom he is to be taught. One instance of a teacher-training college of University rank, which had been a good school, will illustrate. More than a year ago the students insisted on the dismissal of its principal. They succeeded. Two other professors were determined to insist on attendance at lectures. They, too, were dismissed. No new principal has been appointed; the place is carried on by a committee of teachers and students. It is insisted that the teachers shall simply lecture and ask no questions. The graduating examinations are a farce. These men and women are sent out with certificates endorsed for the various subjects on which they have 'listened.' This is an extreme type of what is happening everywhere. In the particular college named no salaries have been paid for nine months; so the students struck work, and made processions through the streets until the governor capitulated and found fifty thousand dollars to carry on with. We can sympathize with this particular manifestation, but what chance is there of good work for the days to come? And these men are to be the teachers of the future. The student class has travelled far from the day when 'under heaven' there was 'nothing greater than the teacher.'

We must now consider a new influence brought to bear upon this prepared powder-bed of explosive possibilities. The Communist societies of the West, especially those of Russia, have set themselves to a world-wide propaganda, of which we have some little experience in England. The Bolshevik agencies have seen in these students a medium specially suitable for their purpose. The cries of capitalism versus labour, imperialism against freedom, superstition, or free thought, are as rancorous in China as elsewhere. Large quantities of literature are circulated among students, all bearing quite clear evidence of their origin in Russian Bolshevism. These agencies, here as elsewhere, are setting

themselves to make existence under the present system unlivable; students are set on the watch for occasions for fermenting strife. Politics constantly are made the cause of student demonstrations, involving, of course, absence from teaching and the wreck of the curriculum. The animus of the Russian movement against religion leads especially to attacks against Christianity, and, above all, Christian education. It can easily be seen what pressure can be brought to bear upon boys in missionary middle schools for the honour of their class to join in public processions and the like. As a whole, the superior morale of the Christian school has prevented the most serious breaches of discipline. But there is constant agitation, and it is easy for the atheistic propaganda to confuse the religious with the patriotic issues; hence there is a spirit of unrest. As a fact, the missionary schools are the only ones which are able to keep good discipline, recognizing the absolute necessity of insistence on obedience or else departure. It is humorous to hear a schoolboy quoting to his head master Lincoln's 'Government of the people, by the people, for the people,' in order to justify the conclusion, 'We, the students, are the people; it isn't you, but we, who govern here.' That is the literal and actual belief of the young. A discontented intelligentsia is a most fruitful seedbed for Communist and destructive ideas.

The prospect is serious, but, apart from the danger of a stampede of Government authority by violent gusts of hasty and ill-considered clamour, the needs are clear, the remedies manifest, and the possibilities of success great. China must work out her own political salvation; a limit must come to the fatalistic submission of the main strength of the nation to the present misgovernment. The Christian knows that there is a power which makes possible public honesty and true unselfish patriotism, and the Christian Church is a leaven in the midst of this vast fermenting mass. The argument for sympathetic, patriotic Christianity is

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stronger than ever. We must continue our higher education. It is expensive, and we must select our strategic points. If it is to justify itself, we must continue to make it thoroughly good. We have to remember that, while there is much unsettlement, the mass of the nation is for order. The boys are easily swept away by a crowd; they lack the moral courage that will stand alone; even emancipated girls are not unaffected, but the mass of them are sound-minded, industrious, and loyal. Their parents are solid in favour of thorough teaching and discipline, and they know that the missionary schools are the great bulwark against destructive forces. Government cannot do without us, and dare not denude itself of our contribution to the gigantic educational task. Government and Churches alike must realize the great need of technical schools. We need academic training for the leaders of the community; but in China, as in India, we need to train also a class that believes in the dignity of labour, that is not afraid of taking off its coat and soiling its hands, that will develop manufactures, engineering, agriculture. Good government must start development schemes for the national welfare which will provide spheres of activity for the analytical chemists, mining and civil engineers, electricians and other trained specialists who at present come back to a disappointed and aimless inactivity, without outlet for painfully-acquired knowledge and skill.

It is to be hoped that the plan of sending boys of twenty to foreign Universities will cease. These are too immature, and return de-nationalized, yet tied to their nation. Develop the best and higher education in China itself; the selected few may go, after years of adult life, to Europe and America, and in the balance of their more mature manhood can gain infinitely more for China's benefit.

The old instinct of respect and affection for the teacher, though so overlaid, is still present. There are too many cases of warm friendship and willing discipleship for us to

have any doubts on that score. The Church is rapidly ripening for more and more self-management, and we must train our managers. The country will never be content until the stigma of inferiority is removed; our utmost help must be given to assist her to come up to the conditions required. Our work as missionaries is changing in form, but it is needed as much as ever. China has been wont to be proud of being old; it is now proudly assertive that it has entered on a new youth. And while youth is often trying, self-assertive, hasty, yet it is—to the truly seeing eye—pathetic, appealing, generous, and strong in possibilities. To teach and father is still, and will always be, the Christian's function and delight.

W. T. A. BARBER.

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THE PHILOSOPHY OF LIFE

THERE is a school of philosophy which teaches that this world is the sporting-ground of the gods. A scientist, who knows the boundless possibilities of nature and the 'mucker' mortals make in their development and distribution, can imagine the glee of higher intelligences as they watch the messes into which we everlastingly plunge through that breaking of fundamental laws at which we are past masters. The story goes that at their meeting in Paradise Moses said: 'Well, Wilson, they certainly tore your fourteen points to pieces down on earth, didn't they?' 'They surely did,' replied Wilson. 'But, Moses, you ought to see what they're doing to your Ten Commandments.' At the moment there are so many people telling the world what is wrong that they haven't time to do their share in improving it. This article will fail in its purpose if it does not inspire each of us to renounce that wizardry which ushered in

The days of figs from thistles,
The days of the twisted sands,

and speed the dawn of an era when wisdom shall cry aloud in our streets 'Whatsoever a man soweth, that shall he also reap'; and win back the 1914 spirit of 'equality of sacrifice,' by exorcizing the demon of selfishness dominant to-day.

It was my good fortune as a lad, on a Scotch holiday, to come under the influence of old Professor Blackie, who, in his trenchant style, drilled me in the immutability of law and order in matters mental and moral. He taught me that prayer should be offered, not to reverse natural laws to meet personal exigencies, but to bring such exigencies into harmony with the divine order. About the same time, John Bright advised me to study my Bible and master political economy. He sententiously remarked: 'They will keep

thee from going far wrong, but be prepared for a rough passage.' I followed his advice, and have weathered many a storm, always finding those anchors hold.

I suggest that these two authorities—the one a mind stored with classic lore, the other schooled in the stern realities of life—had a far sounder formula for ordered progress than many modern Samsons, whose dalliance with Delilahs of avarice and ambition has shorn their locks of rectitude, and left them sightless, yet with strong arms on the pillars of a menaced civilization. The call of the times is for clear thinking and heroic action. We want a moral Zeebrugge to bottle up the submarines of sloppy ethics and crazy economics which are destroying the argosies of simplicity, sanctity, and sincerity with which our forbears enriched our heritage. The fundamentals favour such a venture; the truth is, there is nothing needed for the happiness and comfort of mortals which nature does not yield in superabundant prodigality. Her designs are frustrated by the greed of the adventurer and the folly of his victims. The irony of the situation is that misery is the reward of both; greed is surfeited and folly famished. There is no greater delusion than that the Creator has left us helpless waifs. He has made bountiful provision for all. His schemes go awry because the few want to be pampered pets or grasping monopolists, whilst the many have not the sense to furnish themselves mentally, morally, and spiritually for the duties of life. In the mad crisis through which the world is now passing one hears *ad nauseam* the demand for 'rights,' which ignores the fact that the only right nature gives is the right to obey. Obey her, and she is a generous benefactor, providing plenty and prosperity; disobey her, and she becomes a ruthless tyrant, with disease and death as her penalties. She tolerates neither ignorance nor laziness; contract a chill and she gives you a temperature; she makes you the victim in both cases; she does not hand consequences on to proxies. Her final decree is: 'If ye be willing and

obedient, ye shall eat the fat of the land ; but if ye rebel, strangers shall devour it before your eyes.' It is the failure to realize that the like inexorable laws obtain in the moral and spiritual realms that accounts for much of the misery which many humans suffer to-day. In our disordered economy, greed and ignorance divorce cause from effect temporarily, but the ultimate issue is none the less certain. When at Versailles, in 1871, the first Kaiser, drunk with power, founded the German Empire on force, it was the knowledge of moral law that inspired Charles Mackay to compose his majestic poem, in which he foretold that an empire built on such foundation must eventually crumble into ruin. When his decadent grandson, the late Kaiser, was devastating Belgium, and pouring scorn on our ' contemptible little army,' it was the like knowledge of moral law that prompted me to prophesy his certain doom, and cast him for that rôle he subsequently played : ' Forsaken of God, despised by men, declaiming those awful lines of Milton :

' Which way I fly is hell ; myself am hell ;
And in the lowest deep a lower deep,
Still threat'ning to devour me, opens wide,
To which the hell I suffer seems a heaven.'

In the individual realm, in our present disordered condition, one man's rapacity may encompass another man's ruin, a wrong which can only be righted by a true understanding of mental, moral, and material forces, and such understanding is the sound objective of education.

Mr. Kipling allows us to quote his introduction to *Stalky & Co.* (Macmillan), which gives a fine illustration in the noble tribute he pays to the famous masters who train our civil servants for the great work they perform throughout the Empire.

This we learned from famous men,
Knowing not its uses,
When they showed, in daily work,
Man must finish off his work—

Right or wrong, his daily work—
And without excuses.

This we learned from famous men
Teaching in our borders,
Who declared it was best,
Safest, easiest and best—
Expeditious, wise and best—
TO OBEY YOUR ORDERS.

And we all praise famous men—
Ancients of the College ;
For they taught us common sense—
Tried to teach us common sense—
Truth and God's own Common Sense,
Which is more than knowledge !

That curriculum of stern discipline and high efficiency, and those great self-renouncing masters, stand for an ideal of education in marked contrast to much of the superficiality in vogue to-day, superficiality responsible for bounce and impudence, often ousting modesty, worth, and ability, to the detriment of the world's well-being. It was such superficiality in the great world crisis that made Bottomley a national hero and Asquith a suspect ; and the confining of the one in Wormwood Scrubs and elevating the other to the House of Lords does not to-day undo the mischief wrought by aforetime false estimates. The features of the times are superficiality, cant, and humbug, an atmosphere in which birth, tradition, and ability are often hurled on the scrap-heap, while arrogance and ignorance are vested with authority, for which they have neither character nor qualification. Maudlin sentimentality is the accomplice of superficiality in rushing humans into all sorts of folly, but fundamentals declare that emotionalism is no set-off for mentality. The most pathetic picture of a creature in distress is the hen mother of a brood of ducklings. Hugging the delusion that, because she hatched the eggs, she created the natural instincts of her brood,

she goes frantic when at the first sight of water they dispel her delusions. So it is with many ill-equipped nobodies who assume leadership in human affairs; flattered by sycophants, or exploited by interests, they play the fool themselves and ruin the causes they champion. Put a novice, with no knowledge of navigation, on the bridge of an Atlantic liner as she leaves the landing-stage in Liverpool, and you may reckon on disaster before she clears the channel. The like fate befalls human destinies when committed to demagogues unskilled in psychology and economics. They may captivate crowds, but they cannot conduct public affairs.

The world is upside down, not because our philosophies are false, but because their followers fail to grasp principles or are disloyal to teachings. If every Christian honoured his creed, every Freemason proved worthy of his craft, and every Liberal was truly liberalized, the world would be changed for the better in a day. It is because false Christians try to be saints on the Sabbath and pirates the rest of the week; it is because ignoble Masons exploit their craft for self and not for service; and it is because Liberals do not always devise liberal things, that we go wrong. Those three mighty moral forces fail more frequently in their missions to mankind through harbouring mercenaries and marionettes in their ranks than by facing the frontal attacks of their foes.

'Tis easy in a superficial age
To steal the livery of the court of heaven
To serve the devil in.

For their well-being, courts-martial are as necessary as conventions, and moral mentors as moneyed mandarins.

In a word, moral and intellectual forces have not kept pace with material developments. Those developments, on the lines of service, are God's best gifts to mortals, but on the lines of selfishness they become the devil's chief

instrument for driving humans to despair. With Labour prepared to give a fair day's work for a fair day's pay, and Capital content with small profits and quick returns, we could usher in an era of prosperity before which all the performances of the past would pale. The world is simply dying of want for essentials which nature is groaning to yield in abundance, but with 'slacking' on the part of Labour, and 'combining' on the part of Capital, these essentials have soared to prohibitive prices. Both these organizations need baptizing with the spirit of those heroes who fought and died on land and sea to keep us free—

They who put aside To-day
All the joys of their To-day,
And gave the life of their To-day
To buy for us To-morrow!

The greatest benefactor of mankind in any walk of life is the creator who produces the best and cheapest, not the conjuror who, by advertisement and restriction, gratifies his greed for pelf at the cost of his fellows. It is far nobler to give the masses the necessities of life cheap than unduly to tax every humble home in accumulating superfluous wealth, to demoralize a limited number by setting them rioting in tyranny or revelling in folly. You can better improve the condition of the miner by lowering his cost of living than by raising his wages; by the latter you inflate the price of coal, and thereby restrict the demand. This principle applies to all our standard trades—iron, cotton, superphosphates, and other industries now languishing in face of foreign competition, to the peril of our national industrial stability. Meanwhile our luxury trades are flourishing abnormally, because so many of them are either 'sheltered' or 'combined.' The few loaves and fishes on the shores of Galilee, in the hands of the Divine Master, fed the hungry multitude. In the hands of the modern profiteer they would have been auctioned at famine prices,

having regard to the limited supply and superfluous demand, and possibly the praise of the Pharisees purchased by part of the proceeds. When the people begin to think, we shall have revised estimates of what constitutes true philanthropy in these later days.

We want princely purveyors of life's necessities who will cheapen the cost of living rather than parade as philanthropists on tribute taken from every cottage home. We want men who will man the ship of State, and keep her afloat; not those who during the week are busy scuttling her, and then on the Sunday salving their consciences by offering to provide lifebuoys to save their drowning victims. The war has shown the Britisher capable of rising to the loftiest moral heights and sinking to the lowest immoral depths. Our future depends on which of these classes the masses will follow: if the former, then our best days are yet to be; if the latter, our doom is sealed.

The reckless wastage of a devastating war called for a period of thrift, hard work, and self-sacrifice in restoring the material equilibrium of the impoverished nations affected by that dire calamity. The morale of the trenches which had thwarted the designs of the Hun was not less needed in the ranks of industry to deliver us from that famine which stalked through Europe; yet we had leaders so purblind, and a populace so credulous, that we were deluded into supposing that new heavens and new earths could be constructed out of wastage, and we talked loudly of homes for heroes while we were jazzing to destruction to the strains of a ragtime band. Those leaders built their houses on sand, and their dupes are now wallowing amid the débris. They had furnished the world with a glaring illustration of what colossal ignorance may obtain in some high places, and of the abject cupidity of the crowd.

The spacious days in which we live are notorious for two apostasies. The past decade has witnessed the demoralization of public opinion by the commercializing of the Press.

Syndicates now control papers galore, and delude the thoughtless with catch-cries. Like ventriloquists, they set their marionettes chattering, and dupes do not recognize that all the screaming centres in one ill-informed and interested source. We want to rally round high-principled editors, intent on instructing the crowd rather than pandering to its prejudices and catering for advertisement. Our citizenship is marked by opportunism rather than principle. We want to honour men with interests in life not bounded by trade, men of soul, with a broad outlook on human affairs.

All things to all men is an easy road to popularity, but it is wrong; it feeds ambition, but it stifles integrity. From the clash of convictions fly the sparks of truth, which consolidate civilization. Compromise and opportunism are the sins of the age. Our modern compromisers would have taught the three Hebrew children a 'neutral stoop,' designed to dodge the ire of Nebuchadnezzar and humbug the crazy crowd prostrate on the plains of Dura. Such artifice might have kept them out of the fiery furnace, but it would have robbed them of that immortality which has been the lodestar of straight men all down the ages.

The times are ripe for revising our standards, which can best be done by reviewing the past and forecasting the future. The aged must be made to think, and the young inspired with appreciation of their heritage. With a captious critic I waive the inspiration of the Bible, and still contend that it stands supreme among our classics for the soundest philosophy of life. I emphasize this, believing that our world is a Cosmos, and not a Chaos; our confusions arise through our ignorance as to the relativity of mental, moral, and material forces for which Divine Providence is not responsible.

For my submission I elect to go back to the French Revolution and the Napoleonic wars, and trace subsequent events to make past experience the talisman for future guidance. Napoleon, like his imitator the Kaiser, based his ambitions

on force. His overthrow came from the rallying of morality and spirituality in our land. That overthrow established liberty on the Continent, and left England free to climb the lofty moral heights and score the material successes which have made her the wonder of the world. The Meth dist Revival played its part at that period by fostering all that was best in the nation. Anglicanism, asleep in the dark, and Nonconformity, asleep in the light, had spurned spirituality and degenerated into organization. Wesley roused the slumberers. It is charged against his followers that they are for 'peace at any price.' This is true when fighting cannot be justified, but, with liberty at stake, loyalty to their Founder finds them ready for war at any cost. Wesley was amongst the first to sound the alarm when tyranny was overrunning the Continent; he realized that with Europe at the tyrant's feet we should be his easy prey. He thundered from his pulpits, inspired papers like the *Liverpool Courier*, and offered the War Office a battalion of his followers to go and defy the boasting Goliath. France, plunged in materialism, paid the price in her bloody revolution and the pranks of the pinchbeck tyrant she bred. The Methodist Revival drew our masses off from lust and greed and bloodshed by inspiring them with a nobler enthusiasm. The revival saved England in a world crisis. That period marks the rise of our great material developments, which, seasoned with spirituality, flooded our land with wealth beyond the dreams of avarice, wealth spent largely in extending our Empire beyond the seas. In those days our people had a mind to work, and the discovery of steam enabled us, with iron and coal resources, to astound creation with our marvellous productivity.

We failed to make the most of our advantages by not balancing material with moral resources. Straight away landowner and manufacturer got at loggerheads; both wanted more than their fair share. They suffered through ignoring the injunction of the Old Book: 'There is that

scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.' If the landowner had cultivated co-operation with the manufacturer, science and technology would have increased the fertility of our soil and accelerated our industrial development. We are paying for that lack of vision to-day. Of course there always have been progressive landowners; Chamberlain, when preaching his gospel of ransom, singled out our Tollemaches for high commendation—a fact Cheshiremen recall with pride. At a later period that lack of vision obsessed the manufacturer in dealing with his men. I am minded of the odium I incurred forty years ago for speeches in which I warned masters against unduly grinding down their men. My submission was that a higher regard for the comfort of the masses was the best insurance the classes could make against that rich crop of unrest that flourishes to-day. All the same, masters and men of the Victorian era have a fine record. The master spent his profits on appliances for winning further wealth from nature; his habits were frugal, and he lavished little on luxury. His men, though deprived of their fair share, toiled on, knowing that the wealth their labour created was ministering to the general well-being. They brought the necessities of life within easy reach of the poor: a 4lb. loaf for $3\frac{1}{2}d.$, a suit of clothes for a sovereign, and a comfortable cottage for 4s. per week were sure strongholds of independence to the bottom dog—always the greatest object of pity, and menace to law and order. It is the mood of the moment to speak slightly of the Victorian era and the men of the Manchester school, but we shall be wise to emulate their virtues of thrift and industry in the crisis now upon us.

The trouble is to-day that the lack of vision which in turn crippled the landowner and manufacturer in the past is now the weakness of Capital and Labour. Absorbed in furthering their own ends, they have no thought for those who share neither the fruits of toil nor the profits of trade.

Our middle and professional classes comprise our best brains, our purest souls, our loftiest idealists; and it will bode ill for the nation if, between the upper millstone of Capital and the nether millstone of Labour, this fine element is crushed out. The *nouveaux riches* are a poor substitute for brains, culture, and tradition. These are war legacies. Reckless adventurers exploited ignorant authorities, and profiteering, parading as patriotism, squandered our national resources on 'white elephants'; this on the immoral delusion that we could make Germany pay. Excessive taxation and an impossible National Debt spell ruin to standard industries on which our commercial supremacy is based. Sheltered industries may pay high wages and make rich profits, but they hand on the bill to the consumer, thus raising the cost of living to trades faced with foreign competition. Take as illustration our recent lost shipbuilding.

In the flood of commercial depression now abounding, those above the water-line have small concern for drowning comrades; they will not realize that unless the flood abates they will in turn become engulfed. 'The wheels of God grind slowly, but they grind exceeding small.' The danger comes of gigantic blundering, the pranks of novices, not the performances of statesmen. We started the war with the fine ideal of destroying German militarism, that incubus which fastened on civilization, abhorred not more by us than by good Germans, who longed to see its downfall. I know big Germans as heartbroken in their country as I am in mine at the crimes and follies which afflict our common humanity.

That downfall came in December, 1916.

Then Ludendorff acknowledged that Germany had lost the war and must pay the penalty of her infamy. Then she had material resources to foot the bill. Then we were not in the grip of the profiteer, nor the toils of the American financier. Then Germany sued for peace, and statesmanship would have devised means for stopping what, from that

point on, was only bloody carnage and red ruin to friend and foe alike. But our vision forsook us ; we bartered idealism for a catch-cry — ' the knock-out blow ' — forgetting that the practice of the prize-ring has no place in the comity of nations. Written large across the page of history is the warning that you cannot indict a nation. Gladstone talked of turning Turkey out of Europe bag and baggage, and the hoary old tyrant stands to-day as firmly established as ever. We hear of some Balkan State being exterminated, only to find in a few years its rehabilitation the storm centre of international complications. Moral philosophy teaches that the chastisement of a nation must never degenerate into revenge, else awful consequences follow.

Such consequences are upon us now, and it will test all our moral fibre to face them.

The only way out of the morass is to exalt the dignity of Labour and to infuse Capital with the desire to create rather than to conjure. No finer benediction can comfort a man as he lies in bed o' nights than the satisfaction that during the day he has followed his vocation for the betterment of his fellows ; he thus becomes co-partner with his Creator in His beneficent designs. Superfluous wealth in the ranks of Capital can no more give that satisfaction than can shirking in the domain of Labour. The men who in pre-war days toiled laboriously created that wealth, which speeded the remarkable development of civilization throughout the world. They were infinitely better men morally and physically than the adventurers who subsequently battened on the anguish of the Empire and wrought the red ruin that menaces us at the moment. We need ring out that men who made money out of the war not only dodged their share of sacrifice, but added to the misfortunes of their fellows, in many cases the loved ones of men who died to save these mercenaries. Such men may buy the connivance of politicians and the silence of the pulpit, but they cannot dodge their own consciences when faced with

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the Prime Minister's honesty in returning his war wealth to the Treasury. We need ring out that all must steel themselves for a long period of hard work and self-sacrifice.

No easy hopes nor lies shall bring us to our goal,
But iron sacrifice of body, mind, and soul.

We need ring out that the money now squandered on holes in the case of men be turned into productive channels, and in the case of women to training them to become the mothers and not the manequins of the future. We need ring out the compensations of simple living. Mackay gives us a good working standard when, in chiding his envious chum, he sings :

So if you like my ways, and the comfort of my days,
I can tell you how I live so unvexed, John Brown.
I never scorn my health, nor sell my soul for wealth,
Nor destroy one day the pleasures of the next, John Brown.
I have parted with my pride, and I take the sunny side,
For I find it worse than folly to be sad, John Brown.
I keep my conscience clear, and on a modest sum each year
I manage to exist and to be glad, John Brown.

We need ring out the great fundamental that a man's life consists not in the things he hath, but in the service he can render. The differences between a competency and superfluous wealth are shadows, not substantial things, and not always to be desired. An ethical love-feast, with candid experiences of seared consciences and demoralized lives attendant on war wealth, would dispel many illusions.

On the extent that the spirit of service can be infused into all creeds and classes depends the rate at which we shall emerge from the morass in which we flounder.

My last submission is the delicate task of dealing with politics clear of party bias. If it be true that the greatest study of mankind is man, then the science which orders his doings must be supreme. It is the level to which party hacks lower their standards that gives occasion to the

reviler. We cannot, however, allow philosophies to vapourize in platitudes; action demands allegiance to one of the three parties of the State, a serious personal responsibility. We take as our guide that liberalized thought which, since the days when Socrates discovered the soul of man, has down the ages instructed civilization

When to take occasion by the hand,
And make the bounds of freedom wider yet.

Applied to our Empire, by flouting that spirit we lose America; by honouring it we have belted the globe with dependencies held by threads of gossamer which, when occasion arises, are transmuted into bands of steel. By obeying that spirit we hold a loyal South Africa. By disobeying it we are harassed with a fractious Ireland. As with Colonies, so with communities. Asquith followed the gleam when he installed Labour in power, although by that act he rang down the curtain on his own magnificent career. He rendered great national service in teaching the young party its limitations and sobering its enthusiasts with responsibility. Royalty revelled in that spirit when it heartily welcomed our sons of toil to the highest offices of State. In so doing it bound Snowden, Thomas, and other apostles of the new era about the throne with links of loyalty. That spirit cannot die. Said a prominent reactionary lord to me a couple of years ago: 'I tell you that Liberalism is dead.' 'Then, my lord,' I replied, 'civilization is doomed.' On further reflection, he rejoined, 'Well, Liberalism is in a bad way.' To this I agreed, but challenged him to prove that the world was ever in such an awful plight.

Every true man must listen intently for the beating wings of that spirit when she hovers over his party. She will warn the Conservative against alliance with ignoble vested interests. She will save the Liberal from being exploited by the trustmonger, be he man or master. She

will deliver Labour from being inveigled into chasing will-o'-the-wisps.

I am not so anxious to have my conclusions endorsed as to rouse the sense of that responsibility cast on us by our enfranchisement. The damnation of our time has been lethargy and indifference. In the stirring days of old we sang :

I look on a vote as a sacred thing, for a solemn purpose given,
And I'll answer the use that I make of it to none but myself
and Heaven.

We need be concerned as to what answer we shall give to Heaven for the use of the sacred trust committed to our care. We need reminding that

The sins we do in twos and threes
We must answer for one by one.

All I ask is that we test all things, and hold fast that which is true. We must rise to the dignity of the times in which we live, times worthy the spacious days of good Queen Bess. True, no dread of foreign foe disturbs us. But remember, Empires fall from foes within more often than from foes without. Our charge is to see that England to herself be true. The next few decades will determine our destiny. At the moment we have all the vices in our midst which flourished in Rome before her downfall : one section of our people wallowing in war wealth ; a second — and that the best — reduced to penury ; a third section living on the dole. Do not forget that it was ' bread and the circus ' that wrecked the Roman Empire. If we do go down, we cannot blame our national resources nor the characteristics of our race ; we shall go down because we have exploited the former for selfish ends and bred the spirit out of the latter. Thomas, the Labour leader, was right when he said that the times are black as any recorded in the annals of our race, but to the upright light rises in

the darkness. Let us all do our part in dispersing the darkness and spreading the light. Then we older men can turn our faces to the western sun, conscious that we have humbly striven worthily to maintain the great traditions we hold in trust, and hand them on to those with whom the future lies, satisfied that they will be loyal to those traditions when charged with the responsibility of upholding them.

The danger of the moment is that many of the masses lack the mentality to grasp the situation; they live from day to day, and need instruction. The fear of the moment is that sound men may be driven to despair, and, as they reflect on 'times that are out of joint,'

Be tempted to sit in the seat of the scorner,
And say with sad Solomon all things are vain.

The corrective is to take long views of life, and make full allowance for human frailty. Professor Keith, in his latest findings on Evolution, estimates that the world is a thousand million years old, and that it has taken the great Designer of the Universe all that time to bring human beings up to their present imperfect state. There has been a perpetual round of 'forty years sojourning in the wilderness' to atone for a few months' folly—a short spree and a long headache. The professor postulates that millions of years will yet be required to complete our perfection, and he wonders if the task is worth the effort. The great Designer evidently thinks that it is more; and each true man therefore, in his little span, must make his contribution to the mighty whole. Whenever I am unduly depressed with the folly of my fellows I find consolation in the simple lines of an old Chartist poet, addressed to his chum, John Brown, who was disposed to cynicism :

But even when I hate, if I seek my garden gate,
And survey the world around me, and above, John Brown,
The hatred flies my mind, and I sigh for humankind,
And excuse the faults of those I cannot love, John Brown.

The wholesale *débâcle* of mental, moral, and spiritual forces which has followed in the trail of the hellish war has tested to the breaking-point the courage of even big men ; and only he who

Can watch the things he gave his life to broken,
And stoop, and build 'em up again with worn-out tools,

can stand the strain. Happy the man who qualifies for that group.

He measures time by eternity, and remembers that in the material world, with its matchless modern discoveries of wireless telegraphy and the like, even to-day we have ample facilities, wisely administered, for building Utopia ; but the best is yet to be, if sanity reasserts itself.

Science is a child as yet, and her strength and power shall grow,
And her triumphs in the future shall diminish pain and woe,
Shall extend the bounds of freedom with an ever-widening ken,
And of woods and wildernesses make the homes of happy men.

He remembers that in the moral world, as men come to realize its limitations, responsibilities, and disappointments, the glamour of wealth will be brushed aside by the glory of worth.

He reflects that in the spiritual world the eternal verities will shed themselves of those hoary incrustations of superstition and hypocrisy that enshroud realities, and in their pristine glory lure all men to their standards.

He knows that with the clarifying and combining of these mighty forces will dawn an era of progress on a vastly accelerated scale.

A man with such a vision before him will forget his disappointments ; he will labour on, spend and be spent, and die happy in the consciousness that he has played well his humble part in the great drama of life :

A heritage, it seems to me,
A king might wish to hold in fee.

FREDERICK NORMAN.

THE PHILOSOPHY OF SIR HENRY JONES

An Estimate and Criticism¹

IT will only be necessary, in order to obtain a clear conception of the philosophy of Sir Henry Jones, to examine his three most important volumes. All his other books and articles really only expand the ideas contained in his *Browning as a Philosophical and Religious Teacher*, his volume on *The Philosophy of Lotze*, and his Gifford Lectures, *A Faith that Inquires*.

(a) Jones lectured on Browning at Bangor and Cambridge. His exposition was so helpful to the understanding of the poet that he was asked to publish the lectures. His book is really an inquiry into the validity of Browning's philosophical thought. No one was more aware than Jones of the difficulties of dealing with a poet in this way, for as he says, 'A poet never demonstrates ; he only perceives.'

(i.) For Browning Nature and man were of one piece. They were organic to each other, different expressions of a single constitutive principle, and revelations of the same ultimate active Spirit, or God. The natural world is the cradle of man's powers. The potencies of Nature for Browning were focused in a new creative way with the appearance or creation of man in the cosmic order. In the medium of self-consciousness those potencies were focused, and were no longer natural, but spiritual and enduring values. Of man's faculties,

Hints and previsions

Are strewn confusedly everywhere about
The inferior natures, and all lead up higher,
All shape out divinely the superior race,
The heir of hopes too fair to turn out false,
And man appears at last. (*Paracelsus*.)

¹ *The Life and Letters of Sir Henry Jones*, by H. J. W. Hetherington, Principal of University College, Exeter (Hodder & Stoughton).

This idea of man taken by itself would appear to be like the emergent idea of Professor S. Alexander in his *Space, Time, and Deity*, or like Professor Lloyd Morgan's early exposition in his remarkable volume *Emergent Evolution*. In itself it represents the position of the Neo-Realist school, but there is more to be said. As Lloyd Morgan points out, the question must be asked, What makes the 'emergent' emerge? Why ever did man appear in the natural order? This question to Alexander is nonsense, and ought not to be asked. The 'emergent' must simply be accepted as a fact. But Alexander himself does not quite keep his thought within the strict confines of Realism, for there are many idealistic elements in his teaching. Browning himself does not rest content with what would seem a naturalistic explanation of man. He adds more. It is true that man is inseparably linked to the lower orders of life and existence, but Jones points out that this explanation is only partial. Nature does not wholly explain this phenomenon man, but in man the processes of Nature are discovered to have value as existing to produce this godlike form. Man must also be interpreted, not only as the climax of natural processes, but also he must be viewed—

(ii.) *In the light of that to which he tends.* He cannot be fully understood in the light of his history and his achievements; he is a creature of ends, and must be considered in the light of the ideal to which he gradually conforms.

All tended to mankind
And, man produced, all has its end thus far,
But in completed man begins anew
A tendency to God.¹

God, for Browning, and his interpreter Jones, is implicated in man and in Nature. Morality for both, as with Carlyle, is the central experience of human life. But there is a difference. Morality for Carlyle is obedience to stern law;

¹ Browning, p. 165.

for Browning and Jones it is the revelation of love in the moral struggles of God's children.

Jones's criticisms of Browning are two: Firstly, combined with the idea of the destiny of man as winning the experience of love, Browning has the unfortunate notion of the distrust of reason.

Wholly distrust thy knowledge, then, and trust

As wholly love allied to ignorance!

There lies thy truth and safety. (*A Pillar of Selzevar.*¹)

This, for Jones, was sheer scepticism. He had no sympathy with the tendency to distrust reason. His healthy protest deserves much emphasis, even to-day, in those quarters where reason is held up to ridicule (although that is done by reason itself, unwittingly). Earl Balfour,² who raised authority on high as the durable rock in human experience, and Henri Bergson, whose gelatinous and undefined doctrine of intuition, with all its accompanying vagaries, is accepted by some, came in for relentless and withering criticism by Jones. He makes it clear that the appeal from the head to the heart divides the nature of man against itself, establishing a deep dualism between reason and feeling, reducing the soul of man to a condition of internal anarchy amongst its essential elements. As the instrument of man's enlightenment as a self-conscious being the principle of reason is essential. Reason, like all other functions of consciousness, reveals God for Jones. Psychologically Jones is right, and from the point of view of religion it is unspeakable folly to use reason and emotion alternatively as a weapon to destroy each other. A true logic and a balanced psychology admit the fact of both as essential functions of consciousness. Reason is not like a moat, surrounding the castle of life but never touching it—to use Bergson's metaphor, it is rather one of the basic elements of the soul through which the Eternal functions in human

¹ Browning, p. 228.

² *Defence of Philosophic Doubt.*

life. The love which to Browning was an inscrutable mystery, is for Jones capable of rational defence, and indulges its activity in every element of human consciousness.

The second criticism is similar. The optimism of Browning would be but the shining surface above the dark deeps of pessimism unless the experience of man rests on the validity and competency of reason. Even if it be true, as Jones says, 'that knowledge never attains reality, that does not imply that it always misses it.' Reason, for Jones, was something more than formal logical processes; it includes the principle of all spiritual activity, and all those constructions of the mind, whether operating in morality, science, or art, which satisfy the yearning for completeness of life. Here Jones is a true follower of Hegel. It must be remembered that the intellectual giant Hegel has been very narrowly interpreted by some of his expositors; but Dr. McTaggart, whose recent death is to be mourned, as well as Mr. G. Stace in his new volume (a splendid exposition of Hegel), have done much to bring home to moderns the wide sweeps of Hegel's idealism, and have pointed out that for Hegel the rational is not a narrow conceptualism which compresses reality into its own confines, but rather something as wide as the Absolute and as expansive as the whole of experience, including the human and the Divine. In a sense we are all possibly more Hegelian than we imagine. Jones emphatically believed in the power of human reason to solve the problems it had set for itself. The human reason does not, for him, set itself problems it cannot solve, as for Kant. 'There is no problem,' Jones says, 'which reason cannot solve except those which contain some irrationality in their terms, and therefore should never be raised.' Jones was frequently asserting that reason is always in harmony with reality, an element in reality, capable of revealing its constituents.

(b) The second volume is that of the *Philosophy of Lotze*, which is an exposition of the *doctrine of thought*. Jones is

at his best here. He conducts his argument with thoroughness and skill. His method is to develop Lotze's argument to the position which forces it logically into something other than Lotze held to be true. Lotze took up a standpoint in clear opposition to that of Hegel's Panlogismus. Hegel held that the world is a construction and manifestation of thought. This view, for Lotze, appeared to reduce the rich and manifold beauty of the real world into a barren desert of abstract and unchangeable ideas, 'the unperturbable repose of universal but empty relations of thought.' Lotze distrusted what seemed to be a universal rationalism; he considered that such a position involved the negation of genuine individuality. In one sense Jones agreed with Lotze, for he believed in the reality of the world of sense. At the same time it was clear to him that the independent reality of the world of sense could not be safely asserted, if it is denied that thought is a principle of reality itself. The processes of thought go their own way; they have their own laws, which are not the laws of things, and so for Lotze the laws of thought do not correspond with the processes of reality. 'Thought, by surrendering itself to the logical laws of these movements of its own, finds itself at the end of its journey, if pursued in obedience to these laws, coinciding with the actual course of things themselves.' This is Lotze's answer to Jones's criticism, but it is easy to see that it is an evasive answer. Jones's real point, which is not so clear as it might be, is this—that although thoughts are not things, if they are to be valid of things, as Lotze maintains, at the end of his argument, the relation between them manifestly cannot be one of sheer difference in kind. Thought cannot start off as in essence unreal and altogether unrelated to things, and then somehow, by some obscure process which Lotze never makes explicit, be true to the real and correspond to objective reality. Thought, for Jones, neither in its origin nor processes, can be severed from things; it is far more integral of things than Lotze permits. Jones's

discussion of Lotze amounts to this—that at every step in his argument Lotze has to import into thought something of the nature of reality which his original propositions do not admit. This criticism is certainly valid. Unless there is the immanent activity of reality in thought our logical constructions are erroneous fictions, and all thought is nothing but an articulated barrenness, more abstract and barren than even Lotze is prepared ultimately to admit. It is curious to find that Vaihinger, in his suggestive volume *The Philosophy of As If*, really adopts in some ways Lotze's position by saying that our logical constructions may be, and generally are, fictions, frequently unreal, sometimes clearly false. To be told that a false fiction may be a guide to the real is perilous logic. It is good that Jones's healthy criticism is in our minds when considering such theories. You simply cannot by starting off in unreality arrive at reality without somewhere leaping a logical fence.

Jones further points out that Lotze oscillates between two equally inconsistent standpoints. In the first place, in regard to the relation between perception and conception, the two are described negatively in terms of each other. The data of sense is the 'manifold of intuition' (as Kant would say), and consists of subjective states 'consequent upon the varying stimuli arising from the outer world,'¹ whilst conception is a purely formal and universal function. Secondly, the world of objects arises because these two elements, perception and conception, interact. Jones points out that this explanation of Lotze of the interaction assumes that the material of thought is not the 'manifold of sense,' as he has already asserted, and also that conception loses all its dignity by being regarded as merely formal, and somehow has become constitutive of objects, because by the operation of conception the 'manifold of sense' acquires an objective reference. Lotze, however, tries to base this interaction, not in the conscious self, but rather by assuming

¹ Lotze's *Logic*, p. 342.

an '*unconscious psychical mechanism*,' which arranges in space and time the manifold of impressions, combining these impressions into an image of the universe and also framing the universals of sense. Now there is much more to be said for Lotze's position than Jones will allow. The New Psychology, with complexes in the unconscious, and its inhibitions, segregations, sublimations, &c., might easily be used to support Lotze's position, but both the New Psychology and Lotze on this matter would resolve themselves into a psychological determinism. Again, the theories of traces, and *sensa*, and images are popular psychological points of view to-day. Jones, as a matter of fact, would repudiate all these things. He was a good logician, but not so good a psychologist. The work done between sense and conception is done apart from consciousness for Lotze, and, when consciousness appears, it simply recognizes it. Jones says, however, that the assumed '*unconscious mechanism*' does the same sort of thing as the conscious part of the self; so that Lotze has brought conception and perception together by simply using a new name. The main point of Jones is valid—that is, when he says that sense and thought are not finally separable.

Lotze anticipated objections; his arguments are subtle and complex. He consequently suggests an alternative way in which perception and conception might interact. They perhaps can be harmonized in intuition. Jones forcefully criticizes this view, maintaining that intuition cannot stand the strain which Lotze forces upon it. Intuition, or the principle of self-evidence, is not so secure as Lotze imagines. It confuses two things, first, '*the consciousness of being convinced*' and '*the recognition that the conviction is true*.' The feeling of satisfaction which follows on the former does not prove that the experience is well founded. If proof is required clearly, you have to resort to discursive thought '*to explicate the intuited content*.' Jones argues that intuition is not a sudden flash

of light in the midnight, but rather it is the meridian which is reached after the gradual breaking of the day. That is to say, it is the completing stage 'of a process of mediation in which all the elements are instantly apprehended as a systematic totality.' Intuition, therefore, is only a guarantee of truth because it is the outcome of thought.

A further alternative of Lotze as to how to arrive at reality is the suggestion that we may 'pass from the incontestable *value* of an object of thought to the belief in its reality.' It all depends what Lotze means by value here. Does he mean instrumental or intrinsic value? If the latter, he suggests value is the outcome of feeling and not of thought. So that it is in feeling that we find the criterion of reality. Jones takes up the cudgels on this point. Feeling is not judgement. We only feel pleasure-pain experiences. As mere feeling it is impossible to say that pain has negative, and pleasure positive, value. 'Value is apprehended by the *act of the mind* which discriminates between the self and the relation of the experience to the self, which feeling by itself can never do.' So it would seem that if Lotze is to claim for thought the validity he desires, he cannot do it by leaving it in the dark and resorting to feeling.

Jones's whole criterion of Lotze's logic is based upon one very important principle which Lotze only very reluctantly makes, which is that *thought is a function of reality*. Thought clearly can only yield truth if in all its systematic and complex structures it is, from beginning to end, not only in touch with reality, but an outcome of it. This, perhaps, is the best piece of metaphysical contribution Jones made. He delivers thought from mere subjectivism, whether of the Bradleyan 'psychical states' or of the Berkeleyan idealism. He did not accept the 'shadowland of ideas,' but always insisted on the mind dealing with objects and things, whether in perception or in thought. 'There never was, and never will be, a world of "ideas" or a system of mental entities other than somehow true of the world of facts and events. . . .

I doubt if there ever was a more persistent or widespread error [or one] which gives philosophers more trouble than this reification. Ideas are not like, nor are they symbolic of, nor do they correspond in any way to, objects. They don't exist. There are minds in relation to objects carrying on a process called knowing, and there are objects which guide and control and inspire their operations. But there is no third world of entities.'¹

(c) In his Gifford Lectures, *A Faith that Inquires*, we have Jones's frank and fearless confession of faith. The ideas expressed are a reaffirmation and expansion of his principles in his former volumes. There are really six main points which can only be briefly stated.

(i.) Jones does not attempt to give a new theory of reality. His philosophic ambition was to clear up ambiguous concepts and to state difficult things clearly. His thoughts moved in the atmosphere of *Idealism*. He was in sympathy with much of what Bradley and Bosanquet had expressed, but was no slavish follower of these two great leaders. He always maintained an independence of judgement. The *One* and the *Many* were both real for Jones. Reality was not ultimately a submerging or absorbing of finite particulars into some Absolute. This is the danger of the Absolutists. Jones maintains that finiteness and limitation does not imply dissolution or unreality; whatever *is*, whether particulars or universals, finite or infinite, *is real*. His Idealism is not, as Martineau expresses it, 'the fancied brush of an angel's wing, or the pale shadow cast by the moon, . . . but the Ideal is the everlasting Real.' Thought is real because it implies reality; things are real because they exhibit reality. Kant's Copernican Revolution for Jones implied all this. The validity of every type of experience requires some conception of the Absolute, a complete, harmonious, self-sustaining reality, which includes the whole wealth and variety of finite particulars, and of which these particulars

¹ *A Faith that Inquires*, p. 161.

are manifestations. Sometimes, however, Jones has a very strong realistic tinge. The statement 'There are minds and there are things' has a certain flavour of the Neo-Realist school of Meinong and Alexander. Jones points out the two great difficulties of Idealism: first, the 'disease of subjectivity'; secondly, the danger of overlooking the real significance of the finite modes, through which the Absolute sustains and fulfils itself. From a careful scrutiny of Jones's writings it seems that his true philosophical position was Idealistic Realism, although he always claims to belong to the Idealistic school.

(ii.) Philosophy to Jones was a *process*. Hume compares philosophy to a sea voyage or to a hunter. The difference between Hume and Jones is this—that Hume regards the captain as setting off without a definite aim, like the pirate picking up his luck or ill-luck as he goes; but Jones thinks the captain has a port and a purpose in view—some ultimate reality. The philosopher's work is to furnish no fixed conclusions, but to fashion the thoughts of men by enlarging their vision of reality and clarifying their experience. His philosophical position he describes as a 'hypothesis,' 'a grand Perhaps,' 'a conjecture on its trial.' *Nothing is fully demonstrated*. Philosophy must continually undergo re-interpretation because of the growing experience of the world with which it deals. What good is it to philosophize, it may be asked, if we never attain? The answer is that *we attain in the process*; at each step in the process we attain both with the theoretical and practical reason. 'Morality always attains,' as Jones would say. Theoretically, too, we attain in the process. This he makes clear in his *Philosophical Landmarks*. 'Philosophy is no quaint quest of star-struck souls which have forgotten their finitude, and are doomed to range along the horizon of existence, peering into the darkness beyond and asking questions of its emptiness. It is the process whereby man, driven by the

necessities of his rational nature, corrects the abstractions of his first sense steeped experiences, and endeavours little by little to bring to light and power the real—that is, the spiritual meaning of his structure and of the world in which he lives.’

(iii.) The third is the *dynamic quality* of Jones’s idealism. Here he expounds Berkeley’s position of spirits as active centres, expressing themselves in the world and realizing the values, or missing them, by wrongly-directed activity. The conception of value is always related to active personality in Jones. Value will not be missed ultimately, but attained by all.

(iv.) Jones lays great stress on *morality*. For Bosanquet morality is the sphere of hazard and risk. ‘The hazard of attempting to live by the command of a superior, which is outside and above it—an attempt which in the nature of the case must prove a continual failure . . . and the hardship of constantly making demands for respect and assistance from God, Nature, and fellow men, which are recognized, as it appears, most capriciously and imperfectly.’¹ Man, for Bosanquet, fails in his duty and is denied his rights. Jones works out the opposite thesis, viz. that moral conduct does not fail, neither is it appearance, nor does man find himself robbed of the support which he claims from God and society in the discharge of his duty. ‘*No moral effort ever fails,*’ says Jones. The nature of things, with its strength and purpose, is behind every moral effort of man. Morality, then, does not need transforming into reality from appearance; it is reality itself ‘breaking out into a succession of different manifestations as mankind moves from stage to stage.’

(v.) Jones makes an attempt to solve the problem of *the relation of the Absolute to God by identifying the two*. The problem of the relation of the Absolute to its differentiations is the same problem, Jones says, as that of the relation of

¹ Bosanquet, *Value and Destiny*, pp. 181-2.

God to man. I venture to suggest it is not quite the same. There are many differentiations of the Absolute that are not like men at all, and have no self-consciousness, viz. bits of matter. Surely it cannot be argued that the feeling response of man to God is the same sort of relation as that of a bit of matter to the Whole, the Absolute. This is a difficult question, and neither Jones nor any one else has solved it. To Jones the identification of God and the Absolute was a 'working hypothesis.' I would rather say that God is the *Highest within the Whole* than the Whole itself, which is bordering on a dangerous pantheism. Jones's theism is perhaps the most unsatisfactory part of his philosophical position. He is forced to the position that *God is a process*, a progressive reality, by the fact that he equates the Absolute and God. I think there is much to be said for God as process, but Jones does not say much. Does God's experience change? Does it grow and expand? Personality as a concept implies all this; and if God is a person, change and process are involved in His nature. The only alternative, of course, is the Platonic one, which accepts the Timeless and the Unchangeable as the foundation of the universe.

(vi.) Jones has two main reasons for believing in *immortality*. It is necessary, firstly, because some lives otherwise would never be redeemed from sin and failure; and, secondly, they require immortality 'to extend their spiritual chances'; 'some time, somewhere, in some life, under some new conditions, the soul, one would say, will awake and apprehend its true nature and destiny.' On the other hand, immortality is required to conserve the values won by those who have come to know and to will the good. Immortality is a postulate of the religious and ethical nature of man. This universalism did not, to Jones, take any appeal out of the evangel. We may conclude by saying, the 'faith that inquires' is the faith that attains.

ERNEST G. BRAHAM.

THE FERMENT AMONG INDIA'S WORKERS

I. THAT pathetic contentment which foreign observers for generations have ascribed to India's masses is rapidly disappearing. Such observers, in consequence, are puzzled more and more as strikes among industrial workers increase in number, and on occasion sanguinary conflicts take place between the strikers and the guardians of law and order; and especially as unrest manifests itself among agricultural labourers and even members of the forest tribes.

Take, for instance, the primitive people who dwell on the edge of the forests in Western India, and who are known as *Kaliparj*. Less than half a century ago they were so simple-minded that they did not know how to invent a lie. The Maharaja-Gaekwar of Baroda told me, some years ago, that in the early 'eighties, when, upon coming into power, he visited the southern division of his State for the first time, he expressed the desire to meet some of them. So shy were they, however, that the officials found it exceedingly difficult to coax them, by presenting them with bright-coloured silk stuffs, to come into His Highness's presence. During my last tour in India I had the opportunity of visiting Naosari, which serves as the commercial outlet for this region, and learned that these people were in a ferment.

Some of the *Kaliparj* had, in the meantime, passed through the schools specially established for them by their ruler. Others had gone out into the world and come back sophisticated. Most of them, in any case, through one agency or another, had become touched by the spirit of unrest, which made it impossible for them to reconcile themselves to the conditions in which they had been born. They had, for one thing, realized the grave harm done to them by drink, to which, many of them had become addicted, and were trying to throw off that bondage.

That movement caused consternation among the revenue officials, though they pretended to be happy that the people had seen the folly of wasting their money on alcohol. It upset the rich landlords, who could not do without the labour which the *Kaliparj* gave them, and some of whom were accused of keeping them in semi-slavery by giving them drink and lending them money. Charges were flung about from one side to the other. It was even alleged that the officials were attempting to coerce the forest tribes so as to serve the ends of the exploiters. The officials, in their turn, accused the leaders of the temperance movement of having sinister political designs behind the temperance agitation.

The Maharaja, always accessible to every section of his people, received some time ago a deputation consisting of representatives of the *Kaliparj*, and promised to institute an inquiry and to redress any genuine grievance. Despite the action taken as the result of that investigation the unrest has not died down. Whatever else may happen, this much is certain—that the forest folk will never give their labour to the local landlords with the same docility which characterized them not so very many years ago.

When such is the case with a primitive tribe dwelling at the edge of civilization, the ferment among the agricultural and industrial classes can be easily imagined. All over the country workers of all kinds are in revolt against the conditions in which they live and work.

The small tenant cultivators who occupy land belonging to *zemindars* (landlords)—some of them great enough to be styled rajas and maharajas, though not possessing sovereign powers—are particularly affected. They have banded themselves into societies which have for their objective peasant proprietorship. In some places the organizers of these associations have come into conflict with the officials, who have been accused of siding with the landlord element. Such collision has served only to heighten the ferment.

The unrest among the industrial workers in urban areas is

even more acute than it is among the plantation and agricultural labourers. There is hardly a factory or a mill of any size in any part of the country which has not had a strike or a lock-out. Enterprises run by Indians and Britons—by individuals and joint stock concerns—have had to face such an ordeal. Gigantic concerns managed by the Government, such as railway workshops, have also shared the same fate. It may, indeed, be said that as the movement for Indian industrialization gathers impetus, so does the friction increase between Capital and Labour.

The sturdy spirit of independence which the Indian workers and their leaders are acquiring can best be illustrated by an incident which occurred while I was staying at Jamshedpur—the Sheffield or Pittsburgh of India. Early in the century the site now occupied by mammoth iron and steel mills—among the largest in the world—was covered with scrub, or was under cultivation. A far-sighted, enlightened, and patriotic Parsee—Jamshedji Nusserwanji Tata—who had made a large fortune out of real estate and cotton mills in Bombay and Nagpur, brought an eminent metallurgist from the United States of America, who discovered iron ore of excellent quality lying almost side by side with coal and other mineral deposits needed for smelting. After his death his son and other relatives went on with the undertaking, until, just before the outbreak of hostilities, the first ingot had been manufactured. Shell steel and rails required for the Eastern theatres of war enabled the Government of India to give large orders to the mills. That encouragement emboldened the directors to undertake large extensions almost before the original plant had been completed. It took more than an hour for an official of the company—an Englishman who had retired from the Indian Civil Service, because he could get more money out of industry than out of the highest-paid service in the world—to drive me in a motor-car over the town which had sprung up, mostly since the beginning of the war.

I had just had a wash after the drive when the word was brought to me that someone wanted to see me. 'Who?' I asked. 'The leaders of the workers,' was the reply. Through the courtesy of the directors of the company the 'Directors' Bungalow' had been placed at my disposal during my visit. The workers' leaders, therefore, needed great courage to visit me there. A short conversation showed that they had plenty of courage. They recited their grievances from one end of the scale to the other, with eloquence and vehemence which, in my many years in England and the United States, I had known few English or American Labour leaders to exhibit.

As at Jamshedpur, so at the other industrial establishments which I visited in various parts of India. The men, who, in the old days, would have maintained a stolid silence even if they had been asked to state their side of a question, descanted about their grievances loudly and long. Persons who might have been expected to cringe and crawl stood up like men and demanded their rights.

Old-fashioned persons among Indians and Britons alike are aghast at the change which has come over the 'lower orders' of men in my motherland. They blame education, politics, and Bolshevism. India, they say, is going to the dogs, and they pray for the return of the good old times. The most conservative among them are, however, compelled to admit—to themselves if not to others—that the days when the common people obediently did as they were told, gratefully accepted anything that might be given them, were content with whatever lot might befall them, have gone for ever.

Everywhere in India the kettle is emitting through its spout the steam of new energy. He must be blind indeed who cannot see that it is beyond the power of any human being, or combination of human beings, to stop that energy from finding vent. The best that can be done is to make an attempt to control it, so that, instead of becoming disruptive, it will be creative.

II. So much for the phenomenon. Now for its causes. To one familiar with the Indian psychology and history this upheaval among the masses causes no surprise. The form in which the unrest is expressing itself may be new. The organizations which are coming into existence for the purpose of protecting the rights of workers, and the methods which those organizations may employ, may also be new. For a worker to revolt against his employer does not, however, constitute a new development in Indian annals.

It is not at all improbable that the first strike the world witnessed took place in India. There is, in any case, not the least doubt that that institution has existed in India for ages. No one can tell just when the Indian worker began to 'sit *dharna*'—that is to say, to sit or to lie on the floor and refuse to budge an inch, or to eat or to drink, until his or her demand has been granted. Though ordinarily obedient, patient, hard-working, and uncomplaining, the Indian worker can, on occasion, be exceedingly obstinate. That is particularly true of a domestic servant, who is treated almost as if he were a member of the family, and, whenever his temper is ruffled, acts like a spoilt child.

Pilgrims returning from one or another of the sacred shrines of India used to relate, in my boyhood days, tales of a peculiar form of barbers' strike. The barber would shave one side of the face and then insist upon being given a fat fee before he would shave the other side. If the pilgrim refused, he was told to go to another barber. He found, however, that the barbers were all leagued together, and was unable to have his shave finished anywhere else. A Hindu had to be clean-shaven—pate as well as chin and cheek—before he could perform certain rites, and since, even in this day of safety-razors, he is averse from shaving himself, he had to submit to the exaction.

The entire structure of caste in India originally rested upon an occupational basis. Each caste was really a guild. A *tarkhan* was a carpenter in fact as well as by caste. A

sonar was a goldsmith in reality, and not merely in name. Gradually birth in a particular community rather than calling became the determining factor of caste. Then each boy became destined to follow the family avocation. For centuries that system continued to function rigidly. Only in comparatively recent years has caste begun to lose its occupational basis; men born to a trade are beginning to take to vocations to which they feel they are better suited, or which they find more remunerative, than those they are traditionally supposed to follow.

This system, despite its many patent disadvantages, has given to Indians a group-consciousness—a sense of living for the group and working through the group. Taking counsel in the caste and sub-caste *panchayets* (councils), and abiding by the common decision, has given them an invaluable discipline. Perhaps, most important of all, it has drilled into their minds an ineradicable sense of equality, since the humblest clansman breaks bread at the same board with the clan leader. In other words, there are only perpendicular divisions in Indian society—originally arranged on an occupational basis, and later on the basis of birth—but there are no horizontal subdivisions within any of the lateral groups, that is to say, subdivisions based on wealth or power, or both.

In considering the question of unrest among India's workers it is, therefore, essential to bear in mind that they are not the inchoate units—flying at one another and utterly unused to common action—which persons unfamiliar with the real conditions in India represent them to be. Their methods of taking counsel together and acting in concert may differ from those in the West. That does not mean, however, that institutions for organized action are altogether lacking.

III. It is but a step from the caste *panchayet*—still, in a sense, resting upon an occupational basis—to the trade union council. Only when that fact is grasped will it be possible

to realize why, within a few years, trade unions have sprung up all over the country, and workers have been joining them by the thousand. Every attempt upon the part of the employers to restrain their employees from forming or joining such unions has failed to arrest the movement.

Subsidiary causes have also helped to stimulate the organization of trade unions. Among such causes the economic pressure directly or indirectly resulting from the war must be assigned the first place. Increase in the cost of living made the wages paid to workers in factories, already miserable, utterly inadequate to enable them to maintain themselves, even at the wretched standard at which they existed. The employers were slow in realizing the need for paying more to their employees. Most of them, indeed, refused to move until pressure from below became irresistible. The wages at their highest point, however, failed to give Indian workers the bare necessities of life, not to speak of any of the comforts without which workers in England and other countries consider life not worth living. The rise in wages in most trades did not, in fact, counterbalance more than fifty per cent. of the rise in the cost of living.

Even with the war bonus, many operatives did not receive more than eightpence or tenpence a day. The weaver earned but two shillings. The highest-paid man of all in a cotton-mill—the jobber, a cross between a foreman and an employment agent—received a trifle more than the weaver.

For these wages the workers toiled long hours. The pre-war factory-day was nominally twelve hours long for men and eleven hours for women, while children between nine and fourteen years of age worked six hours. In addition to the time spent in the mill or factory they sometimes spent an hour travelling on foot from their homes to the place of work, for transport facilities were often lacking, or beyond their economic reach; and they must, after a long, hard day's work, make a like return journey. They were allowed

but a few minutes' intermission for the midday meal, which consisted of a bit of rice and pepper-water, or a small portion of thin, pancake-like bread and a raw onion, eaten squatting on the floor in any corner they could find. They had to toil in a mill with the tropical sun beating down upon the roof, often of corrugated iron or glass.

The homes which the workers could afford were squalid beyond description. Many of them lived in chimneyless, windowless hovels, with mud floors which became puddles during the rainy season, with no sanitary arrangements of any description. Others lived in tenements, where light and air scarcely penetrated, and where, in a single small room, half a dozen or more persons lived, ate, and slept, in an atmosphere which was poisonous from lack of ventilation and insanitation, far worse than the smells of Western slums.

The men and women who found themselves living in these overcrowded tenements had come from the country-side, where they had been used to a spacious life in serene surroundings. Driven from their farms by forces which were irresistible—the pressure of population upon the land making it impossible to eke out an existence from exhausted fields with old-time methods and implements, and to meet the demands of the tax-collector and the exactions of the money-lenders—they were drawn into the vortex of the mills, and found themselves prisoners of fate in an eternal treadmill, from which there was no hope of release this side of the burning *ghat*. They had to witness the distressing spectacle of their children becoming rickety and consumptive, and acquiring evil tendencies—for physical and moral degeneracy were bound to result from the horrible underliving and overcrowding to which they were subjected. They found themselves at last ground to atoms by the merciless industrial Moloch, which not only crushed their bodies but mangled their very souls.

When all these circumstances are taken into consideration, the wonder is that the goad of economic misery caused by

the war should have been needed to lash the Indian workers into frenzied unrest. The reason for inaction could have been no other than the fact that the workers were almost cent. per cent. unlettered, and had not thrown up leaders of their own. Most of the political leaders came from the employing classes, or stood in fear of them, or at least were not keenly interested in bettering the lot of the labourers.

IV. With the war came great changes. The economic pressure drove the workers to take action to improve their conditions. Over a million men were swept from the Indian field and factory into the fighting-line in theatres of war scattered from France to Tsing-tao, from Flanders and Gallipoli to East and South-West Africa. Behind these soldiers worked hundreds of thousands of camp-followers and coolies, who contributed in no small measure to the success of the Allied fighters in the trenches. It is only to be expected that, in spite of all the precautions taken by unduly nervous officers in charge of the Indian soldiers and workers, they should have gone back to their own country with a new outlook, and with new desires and ambitions; and that as a consequence they must be finding it difficult to settle down in the old groove.

Unlike young Indians who go to Western countries for higher education, these soldiers and war-workers did not come from a few towns, but were recruited from hundreds of villages situated all over India. The same is true of the men and women who, after a short or long stay in one or another dominion or colony, return to their ancestral homes. They, therefore, unwittingly communicate some of their own restless spirit to people who otherwise might be placidly content to lead their lives as fate ordained.

During recent years there has, moreover, been a quickening of the social conscience, and many Indians, most of them young and some of them well-to-do, are dedicating their lives to the promotion of the workers' welfare. Without their aid trade unions could not have come into existence, nor be

carried on. A few of them are members of the central and provincial legislatures, and do not lose a single opportunity to voice the workers' grievances to secure their redress.

Impelled by self-interest as well as by humanitarian motives, the British Labour leaders have done much to foster the Indian Labour movement. Even when Labour had hardly emerged in the House of Commons it exerted a powerful influence upon the India Office to make it undertake factory legislation. Strange though it may sound, the British industrialist has also used his influence to promote the same end. He knew that he would not be able to compete with his Indian rival if that rival were permitted to employ cheap labour, and work that cheap labour long hours. He has, therefore, made common cause with the British trade unionists to urge upon the India Office the necessity of regulating the hours and wages of industrial workers, and of improving factory conditions and industrial housing.

Such effort has, to some extent, been offset by the influence exercised by the industrialists in India, some of them British, others Indian. Individually and collectively they have contended that Indian labour is yet unskilled, and, therefore, even though it is cheap, it is uneconomic; and that power-driven industries in India are too young to be able to compete on even terms with similar industries in Europe and America.

While the industrialists and the landlords enjoy preferential treatment in the legislatures, the workers do not possess even the franchise. Such Labour representatives as they have are either men who are nominated by the officials, and, therefore, find it difficult to advocate policies which do not please the officials, or they are idealists who have been prompted by a sense of social service to espouse the workers' cause.

For these reasons legislation of an ameliorative character on the Indian Statute Book falls below modern standards. Some progress, it is true, has been made towards shortening

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the hours of work, and making it obligatory upon employers to compensate their employees for injuries suffered while at work, and also to improve the working conditions in factories. The Government of Bombay, under the inspiration of Sir George Lloyd, who recently retired from the Governorship of that Presidency, is setting the commendable example of providing housing on a large scale—for 250,000 workers at one time. At the moment of writing the Government of India has in hand a Bill for legalizing trade unions. It is difficult to say in what form that measure will finally pass through the Upper Chamber of the central legislature, in which the landlord, industrial, and commercial interests have a strong representation.

Some of the industrial magnates, it must be said, are undertaking welfare work on a large scale. They have spent a considerable amount of money to improve working conditions in factories and to provide sanitary dwellings for their employees. They conduct schools, where their workers can study after the work-day is over, and for the benefit of boy and girl labourers, and also the children of the adult workers. Medical and nursing relief has also been provided. In a few cases parks and playgrounds have been opened, and sports clubs, boy scouts, and similar activities have been organized. These ameliorative efforts are puny compared with the forces which are bringing Capital and Labour into collision. The effort to reconcile the two has yet to come. Who will undertake that task—and how he will tackle it—remains to be seen.

ST. NIHAL SINGH.

A ROYAL NOVITIATE¹

SIR SIDNEY LEE undertook to write the life of King Edward VII at the request of King George V, and has devoted four years of thought and labour to his great task. He has had access to numerous collections of letters which Edward VII addressed to personal friends and men who were prominent in official life. The writer has sought to carry out his own conception that 'Biography is of no genuine account unless it make for thoroughness and accuracy of statement, for an equitable valuation of human effort, and, above all, for honest independence of judgement.' Sympathy with one's theme is essential to justice in biography. Long investigations into the career of the King have, he says, 'developed my faith in the generosity of his disposition, as well as in his shrewdness of judgement. I trust that, without sacrifice of any other fundamental principle of the biographer's art, I have drawn my portrait so as to convey to the present and to future generations a signally humane, human and many-sided personality, very rare among princes.'

No one who reads this first volume of the biography will hesitate to endorse that verdict. As Prince of Wales he had a long and exacting novitiate. Many things taxed his patience and self-restraint, but he bore them in a way that calls forth admiration for his good temper and his fine common sense. The intensity and range of his interest in all national affairs, and more especially in all our relations with other countries, makes this restraint the more remarkable.

The Prince's birth at Buckingham Palace on November 9, 1841, was hailed by impressive demonstrations of national joy. Popular interest in the domestic and dynastic fortunes of the young Queen was vastly stimulated by the birth of a

¹ *King Edward VII: A Biography.* By Sir Sidney Lee. Volume I, 'From Birth to Accession' (Macmillan & Co., 1925).

second child and first son. No heir had been born to a reigning sovereign for about seventy-nine years. The nation regarded King Edward's birth as promising the monarchy, which his mother had lately rescued from national scorn, an honourable stability. The Queen told her uncle, King Leopold, 'You will understand how fervent are my prayers, and I am sure everybody's must be, to see him resemble his father in *every, every* respect, both in body and mind.' Lord Melbourne echoed that wish, adding his opinion that character depends much upon the race, 'and on both sides he has a good chance.'

It is only too manifest, as one reads the story of his boyhood, that this endeavour to shape him in his father's image was carried too far. He was really cast in a different mould. 'Heredity indeed throws imperfect light, despite Lord Melbourne's forecast, on his matured personality. It is not easy to trace to the influence of either parent or of any forefather the frank *joie de vivre*, the charm of address, the captivating *bonhomie*, the cosmopolitan touches, the sympathy with the French outlook on life, and the zeal for sport, which his nature soon developed. It is plain that he inherited little of his father's austerity or cautious reticence, and nothing at all of those studious and academic predilections which spoke eloquently of Prince Albert's German temperament.'

The solemn figure of Baron Stockmar, Prince Albert's tutor and life-long mentor, 'hovered over the Prince's childhood and boyhood to the frequent disturbance of his equanimity. In all matters touching the Prince's upbringing he was the royal parents' first and last court of appeal. Rigid in his standards of discipline, stern in rebuke of childish faults, overflowing in cautious counsel, the Baron watched the young Prince's physical and intellectual development with a disconcerting seriousness.' That was the defect of the boy's training. It was nobly intended, but it was too rigorous in its exactitude for such a nature as his. His

faculty as a linguist was early developed. He gained a full mastery of the intricacies of German, and though he acquired French more slowly he ultimately spoke it with a perfect accent and a wide vocabulary which few Englishmen have equalled. Lord Melbourne showed his sound sense as to the boy's training when he wrote to the Queen: 'Be not over-solicitous about education. It may be able to do much, but it does not do so much as is expected from it. It may mould and direct the character, but it rarely alters it.'

But other counsels prevailed. The Prince was rigidly subjected to severe educational discipline till he reached manhood. 'Nothing was left to chance. Unceasing surveillance by carefully-chosen tutors who should answer Stockmar's definition of "persons morally good, intelligent, well-informed, and experienced, who fully enjoyed the parental confidence" was to check undesirable tendencies of adolescence. He was to be kept aloof from companions of his own age. Habits of mental concentration were to be fostered under fitting direction by unremitting study of literature, science, history, archaeology, and art. Sport and amusement of a sober kind were permitted, but were to be strictly rationed and supervised. Freedom in any relation of life was to be sternly denied the youth.'

He had a distaste for reading which he never overcame, but his mind was alert and his memory vivacious and retentive. Life and action appealed to him, and he had a quick eye for practical affairs. He hungered for society, but was largely isolated from boys of his own age. Prince Albert, however, invited a few Eton boys whose parents were of high character and good position to pay brief and occasional visits to Windsor for a few hours in an afternoon. The father was 'always present, and inspired the boy visitors with a sense of dread. But the young Prince's good humour and charm of manner endeared him to these Eton boys and made them his close friends for life.'

A visit to Paris in August, 1855, with his mother made a

great impression and helped to form that sympathy with France which was so marked a feature of his later life. Clad in Highland costume he fascinated the Parisians and won a host of admirers. Meanwhile Prince Albert had obstinate misgivings as to his son's progress. Lord Granville suggested that foreign travel was most likely to develop the best features of the boy's temperament. This led his father to arrange for the Prince to travel at home and abroad, to have occasional withdrawals from the parental circle, and increased opportunities of intercourse with young men. His eldest sister's marriage led to frequent visits to her German home. There he imbibed an aversion for the militarist and autocratic traditions of Prussia's ruling caste. His sister 'never, indeed, reconciled herself to her German environment, and in her brother's fellow-feeling she found an enduring solace amid the friction at Berlin which came of her English views and temperament.'

Queen Victoria inspired her son with her own feeling of tolerance for religious creeds other than her own, and to the end of his days the Prince 'freely breathed that bracing air and scorned religious bigotry.' His confirmation at Windsor in 1858 was an event of profound importance in his parents' eyes, and his mother described his behaviour as 'gentle, good, and proper.' Sir Sidney Lee adds, 'Such epithets well apply to the Prince's religious attitude through life.' Next November, when he entered on his eighteenth year, his father and mother gave him some written counsels: 'Life is composed of duties, and in the due, punctual, and cheerful performance of them the true Christian, true soldier, and true gentleman is recognized.' Remember, they told him, that the first and principal precept 'given us by our Lord and Saviour Himself is this—"that you should love your neighbour as yourself, and do unto men as you would they should do unto you."'

In January, 1859, the Prince set out for Rome, where he spent three months in archaeological and artistic studies.

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Leaders in various walks of life often dined with him. Lord Stratford de Redcliffe, who had resigned his great charge at Constantinople, often came ; Robert Browning, John Lothrop Motley, and Jean Jacques Ampère represented men of letters. The Prince was often a silent listener to conversation which soared above the head of a youth, but his 'engaging disposition and manners' made a favourable impression on his visitors. Browning thought him 'a gentle refined boy'; Motley wrote, 'I have not had much to do with royal personages, but of those I have known I have known none whose address is more winning and with whom one feels more at one's ease.' He returned to England in June. Prince von Hohenlohe, when he dined at Buckingham Palace that month, was dismayed by signs of his nervous awe of his father, who was, the guest feared, irredeemably a doctrinaire.

The Prince's stout nerve was shown at Edinburgh, where Professor Playfair asked him, as they stood near a cauldron of boiling lead, if he had any faith in science. 'Certainly,' replied the Prince. Playfair washed his pupil's hands thoroughly with ammonia, and invited him to ladle out some of the boiling metal with it. 'Do you tell me to do this?' asked the Prince. 'I do,' replied Playfair. The Prince instantly ladled out some of the metal without suffering any harm.

His studies at Oxford as an undergraduate were followed by a visit to Canada and the United States which was a notable success. His genial accessibility everywhere created the most favourable impression. Motley recognized that the welcome given the Prince in the United States was a factor in the determination of England's attitude towards the Civil War, which broke out within five months after he left America.

The Prince went docilely back to Oxford after this exciting tour. Thence he passed to Cambridge, where he greatly enjoyed Charles Kingsley's lectures. A strong affection grew up between them, and Kingsley's eldest daughter

wrote, after his death in 1875: 'Next to his own children I can truly say there was no human being my father loved as he did you.'

In 1861 the Duchess of Kent's death gave the Prince his 'first experience of death at close quarters.' In December he was called to his father's death-bed. When all was over, he threw himself into his mother's arms and said his whole life should be devoted to comforting her and diminishing the anguish of her bereavement. The Queen entrusted him with the duty of replying to some early letters of condolence. Sir Sidney says, 'The shock of grief faded slowly from the young man's mind. His father's austere habit of reproof had inspired him with a reverential awe without impairing his filial affection. Despite the restraints on boyish liberty and the educational discipline in which the paternal wisdom chiefly made itself visible to the son, the boyish faith in his dead father's exalted and disinterested motive lived on. In later life he often recalled happy memories of their familiar intercourse with one another.' His affection for his mother was 'never materially diminished by upbraidings which often echoed her husband's groans over their son's want of application, his frivolous tendencies, and his "too free and easy" talk.' He had wise counsellors. Lord Palmerston warned the Prince against 'the allurements of fortune, position, and social temptation,' and told him that the duties and responsibilities of his position would soon teach him 'how greatly the welfare of this great nation may be influenced by the course which you may pursue.'

In the first hours of bereavement the Queen had welcomed her son's proffer of help, but she promptly checked that impulse. 'Her sense of loyalty to her husband's memory convinced her that it was her first and last duty to perform without assistance from any one, in his precise way, every iota of his labours, whether in the political or in the domestic sphere.' She set herself to enforce all the Prince Consort's stern and studious discipline. Her anxiety to keep the

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Prince in a subordinate position revived in all its intensity. She wrote to King Leopold : ' *No human power* will make me swerve from *what he* decided and wished. I apply this particularly as regards our children—Bertie, &c.—for whose future he had traced everything so carefully.' That feeling led her through the greater part of the remaining forty years of her reign 'rigorously to limit her son's activities alike in public and private affairs. She convinced herself that she owed him for life that magisterial guidance in all relations which his father would have given him had he lived.' Her successive ministers were at one in questioning the justice of such restraint, and in spite of her admonitions and discouragements 'the exuberant vitality of her son's manhood sought all manner of outlets, and immersed him' in all the great streams of affairs. 'From any share in her constitutional functions of rule, she, to the last, rigorously excluded him; but when at length her years lay heavy on her and her son was well advanced in middle life, she invited at times his counsel and co-operation in political, social, and domestic matters which lay outside the constitutional range. Even then she found difficulty in divesting herself of her old conviction that he stood in need of her advice and help rather than she stood in need of his.'

A five-months tour in the East in 1862 helped the Prince to regain tone after his father's death. Dr. Stanley, who went with him, did much to make the visit to Palestine impressive. He was attracted to the Prince: 'It is impossible not to like him, and to be constantly with him brings out his astonishing memory of names and persons.' Sandringham had been purchased in the previous summer, and the Prince took the liveliest interest in converting it into a model estate. He made new roads, planted trees, refashioned cottages and farm-buildings. In 1878 he wrote, 'Sandringham improves in appearance every year.' Up to the end of his life he was continually improving the property, repairing churches, and spending money on the place.

His happy marriage took place on March 10, 1863, at St. George's Chapel, Windsor. The young people had met in the summer of 1861, and had taken a warm liking to one another. The marriage was a joy to the whole nation. There were bonfires and illuminations over the whole kingdom. After the marriage the Queen feared that social pleasures were claiming an excessive share of her son's attention, but she did not realize that his virile energy 'would long enable him to combine a strenuous indulgence in social diversions with an equally strenuous participation in matters and movements of more abiding importance in the country's history.'

The Prince now assumed virtual sovereignty over Society. The old and narrow barriers were broken down. 'Political, ethical, and economic tendencies were soon deflecting the centre of social gravity, and were giving the interests of sport and of wealth and of heterogeneous fame social recognition. Social enfranchisement was conferred on the nobility and gentry—young and old of both sexes—who made pleasure and sport their main pursuits; on plutocrats of middle-class or plebeian origin, deriving their fortunes from finance, commerce, or manufacture; and on ambitious and prosperous members of the professions—the Civil Service, medicine, law, art, journalism, and the stage (literature was the sole branch of culture which the new Society failed readily to assimilate).'

Sir Sidney Lee does not disguise the fact that the position was attended with many dangers. 'In spite of the self-respect of most of the Prince's social allies, temptations attached to some social usages of the upper classes over which he bore sway, and his varied interests and avocations did not always suffer him to withstand the peril. Games of chance appealed to his love of adventure. The vicissitudes of betting whetted the excitement of horse-racing. At times he risked heavy stakes at the card-table, on the challenge of highly-speculative companions. He openly

indulged in the questionable sport of pigeon-shooting at Hurlingham. Late hours were congenial to him. Although he was always business-like in the distribution of his time, his social life, according to a friendly critic of early days, was a restless rush from one engagement to another—"a perpetual search in the daytime of hours he had lost the night before." The Mordaunt divorce case brought his name unpleasantly before the public, but Lord Hatherley pronounced his letters to Lady Mordaunt 'unexceptionable in every way.' He and Mr. Gladstone and Mr. Disraeli congratulated the Prince on his frank and firm demeanour in the witness-box. Sir Sidney says, 'He had good warrant for writing to the Queen: "I trust that by what I have said to-day the public at large will be satisfied that the gross imputations which have so wantonly been cast upon me are now cleared up."'

He was eager to promote the philanthropic, educational, and cultural movements with which his father had identified himself, and took special interest in the welfare of hospitals. He saw that 'the investigation of disease and the cure of suffering were as important as any national causes.' His 'Hospital Fund' has rendered priceless service. In 1921 over £228,000 was distributed, and the capital exceeded a million and a half. Exhibitions and musical education received his strong support. He became an expert speaker. He broke down in the speech he had committed to memory for the Academy banquet in 1863, but 'persisted in thinking till he recovered the thread, and then all went well.' That experience led him to alter his method. He wrote down the general drift of his speeches, and depended for the rest on the inspiration of the moment.

The Prince was anxious to have direct and regular access to official papers and dispatches; but though some concessions were made, it was only eight years before he came to the throne that he was allowed to 'come into authorized touch with the full range of the confidential deliberations

and decisions of the Ministry on both home and foreign affairs.' After nearly thirty years of application he was thus made familiar with the whole gamut of the Government's operations. He made many attempts to identify himself with the political work of the country, but the Queen deprecated every project which involved sustained and continuous responsibility that was submitted to her. She allowed her son, however, to receive foreign sovereigns on her behalf, and delegated to him various ceremonial functions.

The French disasters in 1870 and the heavy loss of life on both sides caused the Prince acute distress. He implored the Queen to intervene in the cause of peace and to authorize him to get into personal touch with the Emperor Napoleon and King William of Prussia, in order to bring about a pacification. Such action was deemed impracticable by the Queen and her advisers, though they felt that the Prince's 'anxiety to be of use' was highly creditable to him. When the Empress Eugénie, his friend and hostess, escaped to England, he impulsively offered to provide her with a home at Chiswick. Protests came from all sides at what Queen Victoria called her son's presumptuous indiscretion. The Empress relieved the strain by informing the Prince that she had found a home at Campden Place, Chislehurst.

The Prince's French leanings troubled the Crown Prince and his sister; but when they came to London in July, 1871, the two Princes found themselves in agreement on many points, notably in their 'horror' of Bismarck, whose unprincipled 'driving power' was, the Crown Prince deplored, 'omnipotent.' Bismarck regarded the kindly courtesy towards his sister and her husband as signs of a diminishing love for France, but there was no change in the Prince's 'outlook on foreign affairs or in the suspicions of Prussia's barely-veiled purpose of bringing all Europe under her domination.'

When they met at Vienna in 1873, the Prince of Wales described the future ex-Kaiser as 'much grown and such a

nice boy.' Next year he and the Princess attended the confirmation of their nephew. His uncle showed him the tenderest solicitude. The boy was already giving signs of a self-willed temper, but 'none yet foresaw the stormy petrel's part which he was to play in the affairs of his family, his country, and the world.' As he grew up his social intimacies were almost wholly confined to Junker officers, who corrupted his filial feelings and made aggressive war appear a supreme object of worship. He thought the Prince of Wales's influence on his parents was deleterious, and regarded him with scorn and impatience. The Prince came slowly to realize that his self-assertive nephew was a malignant and unmannerly critic of himself and of his country. When he attended the silver wedding of the Crown Prince and Princess, he gave his nephew a costume of Royal Stewart tartan to wear at the fancy dress ball. Prince William had himself photographed at full length in this dress, but in the copies which he gave to his friends he wrote under his signature the ominous sentence, 'I bide my time.' He set himself to poison the mind of Tsar Alexander III against the Prince of Wales as Russia's irreconcilable enemy; and when his uncle's visit to Berlin was making the best impression, he told the Tsar, 'These English have accidentally forgotten that *I* exist.' Sir Sidney says, 'The insolence of the Kaiser's young manhood grew in his middle years into a rarely paralleled egotism which made short work of family affection. Only in the case of his grandmother, Queen Victoria, among his English kinsfolk, did he show in his maturity a domestic sentiment which could be credited with sincerity.'

His telegram to President Kruger on January 3, 1896, almost led to war between England and Germany; and during the Boer War, 'whilst pursuing Queen Victoria and the Prince with professions of friendship, he was setting on foot an insidious plot which aimed at England's serious injury. In underground negotiations with Russia, he was seeking to

use the embarrassment which the Boer war was causing England as a lever to overthrow her.' The evidence of his duplicity is complete. No one comes out of this biography with darker stains upon his character and conduct than the ex-Kaiser.

Sir Sidney Lee makes his readers live again through many memorable epochs of the Prince's life, and the searching investigation to which he is submitted cannot fail to do him honour. The Prince was not always prudent in his utterances on public affairs, and his loyalty to friends who were under a cloud was sometimes open to grave misapprehension. But he did a brave and bold thing when President Cleveland sent his blustering message to Congress about the boundary with Venezuela. The Prince cabled to Mr. Pulitzer, of the *New York World*, who had asked for his opinion on the critical issue: 'I earnestly trust and cannot but believe, present crisis will be arranged in a manner satisfactory to both countries, and will be succeeded by same warm feeling of friendship which has existed between them for so many years.' Lord Salisbury, to whom he showed the message before he sent it, deprecated his intervention. Nevertheless he sent it, and it produced the best effect on American public opinion.

When his long and trying novitiate ended on January 22, 1901, he had become in a supreme degree 'a man of the world, in whom shrewdness mingled with benignity. He still retained touches of early prejudice and impetuosity, which at times clouded his judgement,' but he knew life more comprehensively than commonly falls to the lot of humanity; and though his reign scarcely passed beyond nine years, 'he was to leave as King an impression on the history of his country, and on the popular mind at home and abroad, out of all proportion to the brevity of his tenure of the predestined dignity.'

JOHN TELFORD.

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Notes and Discussions

BARON FRIEDRICH VON HÜGEL

BARON VON HÜGEL died last January at the age of seventy-three. Born in Florence, the son of an eminent Austrian diplomat, he was educated under the advice of the historian von Reumont, but was rendered deaf and for a good many years incapable of sustained mental effort by typhus fever. He came to England in 1871, but did not obtain British naturalization until 1914. His chief works are *The Mystical Element of Religion* (2nd ed., 1928), *Eternal Life* (1912), and *Essays and Addresses on the Philosophy of Religion* (1921). A large work on *The Idea of God* was being prepared for the press at the time of his death. Whilst acknowledged by the authorities of his own Church—that of Rome—the Baron enjoyed an extraordinary reputation outside its borders. He appealed to men of every Church, and of no Church at all—to all, indeed, who appreciate a masterly range of scholarship and a finely-tempered mind. The present writer has lovingly pored over the great *Mystical Element* for over a decade, and treasures an inscribed copy of a smaller work, *The German Soul*, sent, along with a most courteous letter, from the scholar-saint's sick-room last December.

Von Hügel's intellectual interests were wellnigh encyclopaedic, but there is one theme, like a two-coloured thread, running through all the larger books—the relations of Nature and Grace. A favourite word is 'Incarnational.' This loyal though Liberal Roman Catholic (he would have repudiated the title 'Modernist,' notwithstanding his sympathy with Loisy and his friendship for Tyrrell) finds the Synoptics bring him nearest to the essence of Christianity. Here is a world of expansive life and varied human relationships. The ruling categories are Nature and Supernature. Those other categories, Sin and Redemption, specifically Pauline, are, whilst necessary, not so fundamental as the former. That is to say, human nature is more weak than wicked. Aquinas is consequently to be preferred to Augustine; St. Francis to St. Paul. As in psychology there is first a large, dim awareness before clear perception, so we always find a general religiosity preceding 'characteristic religion,' to borrow Eucken's phrase. Both are, of course, 'given,' but the second is supernatural, revelational. 'The Word became flesh,' though scarcely ever quoted, underlies every discussion. Doubts or denials of transcendence—whether in Hegel's dialectic, making history a self-Explication of the Absolute, or modern Immanentist Socialism in Karl Marx, with its millennium of merely mundane satisfactions—receive short shrift. In this connexion the author's treatment of the problem of evil acts as a tonic. Christianity does not, any more than any other religion, provide a solution. In fact, it immeasurably

'deepened and widened . . . the fact, the reality, the awful potency and baffling mystery of sorrow, pain, sin—things which abide with man across the ages. And Christianity has, from the first, immensely increased the capacity, the wondrous secret and force, which issues in a practical, living, loving utilization, transformation of sorrow and pain, and even of sin. Christianity gave to souls the faith and strength to grasp life's nettle.' Neither forgetting it as Epicureanism, nor facing it out as Stoicism, but transmuting it by the suffering of Love—the Cross: this is our faith's answer; not an 'explanation,' but more than an explanation—a hand outstretched.

In his defence and illustration of our frail and sinning, though not totally depraved, human nature the Baron is always interesting. The essentially *religious* quality, for instance, of Darwin's selfless preoccupation with such common-seeming things as earthworms and trap-door spiders is mentioned once and again, and we are told an exquisite story of Father John Perry, who, warned that the fever upon him must end fatally, calmly received the Last Sacraments, and then proceeded with his appointed task, the observation of the transit of Venus, passing into unconsciousness shortly after making those difficult and delicate astronomical observations which he had been sent to the South Pacific to record. It is not our disoccupation with the concrete which is the mark of a spiritual life, but our freedom from self-seeking, and the measure in which we are able to permeate the temporal and material with the eternal and spiritual. The soul can only function, like the leaven, in its 'meal.' Friction and tension thus are seen to be necessary to spiritual growth, and life is ever polar—an ellipse round two foci, God and the world—with the qualification that in this instance one focus, God, is ontologically primary and ultimate. Our life needs as its 'nidus, stimulant, and discipline, the other God-given activities, duties, ideals of man, from his physical and psychical necessities up to his aesthetic, political, and philosophical aspirations.'

Von Hügel makes constant use of Aristotle's doctrine of the One throughout the Many. A full spiritual life is one with a maximum unity permeating and binding a maximum multiplicity. We see our Lord in the varied activities, observations, and emotions of the life in Galilee moved by one end—to do the will of Him by whom He was sent. We see Jerome poring over his texts, Catherine applying herself to hospital organization, and the Italian laundress learning the laws of good washing, finding therein the service of God.

The cream of the two volumes on mysticism is in the last three chapters, where the author discusses the Relationships of the Emotional-Volitional Element in Religion (what we would call his 'experience') to Morality, the Limits of Human Knowledge, and the Question of Evil. The treatment of the seduction of Pantheism and the attraction of Asceticism in some form for every really religious mind is full of discrimination. But to the present writer von Hügel's freshest contribution to theological thought lies in his

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noble insistence on the sheer necessity to religion of the 'thing-element' in physical science. All his writings are, indeed, a plea for an 'integrational, dynamic righteousness, the individual transformed more and more into spirit and person, by the help of the thing and of determinist law.' Only thus, in freely-willed contact with soulless, atheistic-seeming matter, with autonomous laws for its own level, is the soul, if it still maintain its thirst for God (beyond yet within), purged of the petty claimfulness of self. And it is these two convictions, 'these two eyes of religion and twin pulse-beats of its very heart,' the Transcendent Immanence of God and the Cross of Christ as operating in the believer's pangs of spiritual childbirth and of painful-joyous expansion and growth, that von Hügel finds to have been 'realized with magnificent persistence and intensity by the greatest of the inclusive mystics.'

Where one has received so much of spiritual and intellectual meat and drink the critical faculty, accorded continually by von Hügel an indispensable place in the spiritual life, is liable to be denied fair operation. But, though a delighted disciple, the present writer finds certain questions unanswered. Does this great theologian do justice to the Synoptic Gospels? It is striking that the illustrations from the story of the Incarnate Life are almost restricted to the earlier, more expansive days of the ministry in Galilee. But the authors of our Gospels are at one with St. Paul in the emphasis they give to the Cross. 'Jesus came,' it has been well said, 'not to preach the gospel, but that there might be a gospel to preach.' Surely the death which He 'accomplished'—as a feat crowning the life—is very bone and sinew of the Incarnate Life? In other words, the Incarnation must ever be considered *soteriologically*. There is no need to subscribe to the unbiblical excesses of Augustinianism and Calvinism in order to feel that there is some sense of unreality in giving the primacy to the categories Nature and Supernature. The only Nature we know is infected with sin; and the only Supernature we know is suffused with 'the riches of His grace.' Von Hügel's works will live, for they embalm the union of a powerful and sympathetic intellect with the vital warmth of a lover of God. Contact with such a spirit as these rich, pulsating pages provide is a boon which grateful readers in every Church will receive as 'from above.'

W. L. OAKES.

JAMES ANTHONY FROUDE.

In these days, when we hear so much irresponsible talk about the Victorians, it is a hopeful sign that a new issue of one of the works of Froude is beginning to appear. What, after all, were the

¹ *Short Studies in Great Subjects* (First Series). (The World's Classics. Milford. 2s. 6d. net.)

Victorians? When we compare them, and try to find their common denominator, the residuum of likeness is amazingly small. Yet there are people who seem to think that these incompatibles can be unified by simply finding a generic term to cover them. Macbeth could have taught them better; the word 'dog' is of little use till we receive the 'valued file' that distinguishes the Great Dane from the Manchester terrier. What, beyond contemporaneousness, had Carlyle in common with Macaulay, or the *City of Dreadful Night* with the *Idylls of the King*? The young 'Georgian' seems to fancy that all men of the 'sixties were cast in the same mould, the mark of which was complacency, hypocrisy, and what the Germans call *Halbheit*. If this young gentleman can be brought to study the period he ignorantly despises, the expenditure of half a crown on this volume will astonish him. In Froude he will find a man the exact opposite of his fantastic picture; the ruthless critic of self-satisfaction, the iconoclastic enemy of the belief in material progress, thorough to the inmost fibre, pushing his arguments to their logical conclusion, detesting 'half-and-half-ness'; yet, strangely enough, the product of the very age which, in the belief of to-day, could produce these qualities and nothing else.

What may induce our experimentalist to read farther will be the discovery that Froude is the possessor of a singularly fascinating style; a style so pure as to defy analysis, and so natural to the man that every descriptive epithet is inadequate; which draws us on, we know not why, and charms us as a perfectly-dressed woman charms, without attracting attention to a single decided feature. That it is loose and ungrammatical is beside the point; we do not resent a certain laxity of syntax in a good conversationalist. It is an *effective* style; whether in narrative or in argument, in irony or in earnest, it achieves the precise end at which its author aims. Not even Macaulay could tell a story better—where in the world are finer pure tales than those of the death of Darnley and of the Elizabethan Vikings?—but he has at command an indirection and a subtlety which were beyond Macaulay's reach. Above all, he is interested in serious and profound subjects; he was by nature impelled to probe beneath the surface; material things, and even actions, were less to him than thoughts, motives, and desires.

The *Short Studies* contain some of his best work, and show, more clearly than the *History*, the variety and power of his mind. This first volume, though it leaves much of him untold, yet gives a rough idea of his personality. Here are the two famous sceptical articles—the 'Plea for the Free Discussion of Theological Difficulties' and 'Criticism and the Gospel History'—both long since antiquated in substance, but both well worth reading for their self-revelation. They will not make sceptics of their readers. No one is likely nowadays to complain that theological professors shirk difficulties; there is little lack of candour in the most orthodox commentaries of recent times. Still less, after all the work of our Ramsays and Deissmanns, will any one follow Froude in thinking it even possible

that Luke's 'most excellent Theophilus' was the Bishop of Antioch who died towards the end of the second century. But the *tone* of the essays can give no just offence; it is as far removed from the scoffing insolence of an earlier date as from the dull indifference we too often see to-day. It is tinged throughout with a sad irony, as if he would have believed if he could, and as if, like Renan, he was always hearing the bells of his submerged faith tolling beneath the waves of doubt. The paper on the 'Philosophy of Catholicism' defines his position. Hearing a 'thinker of some eminence' say that Christianity was a misfortune, intellectually absurd, and practically an offence, he asks pertinently how a mere absurdity could have made its way out of a village in Galilee and spread through the whole civilized world; if such a thing be possible, then mankind has no criterion of truth, and can do no better than shelter itself in a disdainful Pyrrhonism or a hopeless Nihilism. Yet Froude did not accept the *facts* of Christianity. He carried about with him two opposing principles, which lived side by side in his mind, and never coalesced—the 'questioning' spirit of criticism and the 'teachable' spirit of religion. These were in him equally strong, and each said to the other, 'Thus far and no farther.' He rejected Tractarianism with its unreasoning belief, and Science with its uncompromising agnosticism. Hence we find in him some of the most beautiful and sympathetic pictures of the ages of faith ever drawn, in close juxtaposition with some of the most damaging attacks upon the historic creeds.

It was the latter of these elements that made him in his youth the devotee of Newman. But the devotion could not last; and the idol himself destroyed it. That Newman should have set such a man to translate the *Lives of the Saints* is a strange example of ignorance of human nature. Even Mozley was astonished. The result was what might have been expected. The catastrophe is described impersonally in one of the papers in this volume, and, as a memory, in a later one. Froude was staggered by the revelation of the possibilities of human credulity; and, like Mark Pattison and others, felt a resentment at what he considered the intellectual jugglery with which Newman had bewitched him. But his eyes were opened, and the influence of Newman was a thing of the past. For some time he wandered without a star, until he found a comet in Carlyle. Adoration was henceforth out of the question; he saw the defects of his new hero, and, when he came to write his life, exhibited them with Boswellian candour. But—so far as was possible to a vigorous and independent mind—he joined the school of Carlyle, and, along with Ruskin, was his most distinguished pupil. The chief marks of this school were a total opposition to the belief that the age was an age of 'progress'; a hatred of the soulless Ricardian system of political economy, which was the gospel of the then dominant manufacturing middle classes, but which Carlyle dubbed 'the dismal science'; and above all a reliance on instinct and feeling as against the growing ascendancy of rationalism. To

them the age was an age of sophisters, economists, and calculators; and they stood aloof from most of its main movements. In politics they belonged to no organized party, though their hatred of the present made them, in effect, Tories. Thus Ruskin supported the Austrian régime in Italy, Carlyle the Bismarekian in Germany, and Froude the 'forward' Imperialism of Disraeli. With oppressed nationalities they had little sympathy; and Froude appears at his worst in his books on Ireland, in which he chooses as his hero, of all men, the tyrannical and domineering Fitzgibbon. Nor had they any real belief in democracy or in liberty. Campbell-Bannerman's saying that good government is no substitute for self-government would have had no appeal for them; indeed, Froude never tires of saying that, could he find someone to order him to do what is right he would obey without hesitation. This was the secret of their doctrine, carried by Carlyle in particular to astonishing lengths, of the Hero or Superman, a personage whose will was to be law to himself and to others, and to whom inferior mortals were to be only too thankful to submit. Hence came those strange perversions of historical truth as *Frederick the Great* and the *History of England*; hence the theory, expressed in a perverted and misapplied line of Schiller, 'Die Weltgeschichte ist das Weltgericht'—'Success is the proof of rightness.' Energy is confused with 'veracity' or moral quality. The victories of Caesar prove his deserts; the triumphs of the Great Elector the justice of his cause; nay, the opponents of these great men are *ipso facto* sinning against the light. No stranger book than Froude's *Caesar* was ever written; the swarms of inaccuracies are nothing compared with the one central inaccuracy, that because Caesar was great his enemies were fools, knaves, or both. The comparison with Christ, with which it closes, is so ludicrous that the blasphemy is unnoticed.

But these vagaries are not the whole of Froude, and they interest us here chiefly because they are so 'un-Victorian.' Much remains of a less questionable kind, in which he appears equally opposed to what we are taught to regard as the spirit of his age. Having broken with the rising High Church party, he stood forth as the protagonist of Protestantism. His elder brother never spoke of Luther without a sneer; Anthony was the greatest champion of Luther since the sixteenth century. He went even farther than most Protestants in defending our remarkable English Reformation, and undertook the formidable task of whitewashing Henry VIII himself. So far from being what all parties had agreed to think him, Henry was, for a King, specially cold and continent; his scruples about his first marriage were real and sincere; and, if 'gospel light' dawned on him, it certainly did not come from 'Bullen's eyes.' As for the suppression of the monasteries, Froude maintained—and, despite Cardinal Gasquet, we think he was right—that it was a just and necessary measure; just, because the monasteries were beyond redemption, and necessary, because they were out of touch with the times. Nevertheless, he failed to carry with

him the great British public, for his Protestantism was not theirs. Nor—what was more remarkable—did he attract those who cared more for the Renaissance than for the Reformation; for them he was too uncompromising. Though few have felt more sympathy with Erasmus—a sympathy shown more fully in his later lectures than in the essay here reprinted—he harboured a latent antagonism to the *Halbheit* of the Revival of Learning, and he had a deep admiration for the vigorous men of action who carried the great schism through.

Thus, with all Froude's thoroughness, he found himself, in the age of Victoria, in much the same position as Erasmus in the age of Leo—attacked on both sides, for going too far and for not going far enough. But he held his position with unyielding tenacity. He is a good example of an almost fanatical apostle of moderation.

Whichever of the two great combatants had proved victorious, Froude would have remained a rebel. Against materialism he would have waged relentless war; for deep down in his nature lay a belief in spirit. Truth of *fact* was undiscoverable; history was, after all, but romance; the idea that we can ever penetrate into the mind of past ages was the wildest of illusions. But there remains a more essential truth, revealed to poets and to saints, if for ever hidden from the prosaist and the lover of this world's goods. On the other hand, the Catholic, whether the Roman or his sham English imitator, was feeding on falsehoods; his miracles never happened; his priests were medicine-men, his ritual a mummary, his sacraments a heathen magic. Nor was Froude content to rest in mere negation. He sought everywhere for a satisfying solution of the mysteries that fretted him. Conscious, as he says, that he was daily drawing nearer to the dark gate that is to close upon us all, he could not rest in ignorance as to what is on the other side. He was ever searching. He tried Spinoza, and all but chose him as his guide; but Spinoza's calm acceptance of the infinite universe and of human limitation seemed to him at last too Oriental in its submissiveness. He searched elsewhere, but again to no purpose; and he carried his baffled strivings with him into the Beyond.

E. E. KELLETT.

SIR OLIVER LODGE AS THEOLOGIAN

SCIENCE in the past has largely arrayed itself on the side of agnosticism or even unbelief, but the *Making of Man* (Hodder & Stoughton), written by one whose high place in the scientific world is widely acknowledged, and whose profound grasp of mind shows no sign of weakening, is a remarkable witness to a widespread change of attitude. It is a frank attempt of a great scientist to make a real contribution to religious faith, and for this reason deserves a sincere welcome. Nay, more. Here is a man who makes no appeal to authority; no profession of orthodoxy; who speaks as a scientist, a thorough-going evolutionist, and yet who shows how the great

fundamental facts of the Christian religion are inwoven in the very texture of the universe.

I. TAKE FIRST THE FACT OF GOD.—That Sir Oliver Lodge never attempts to prove the existence of God is explained by the fact that it is to him a truth too self-evident to require any formal proof. We have his viewpoint summed up in one significant sentence: 'All that science has discovered hitherto has emphasized the *rationality* of the universe'; 'rationality' to him means 'God.'

Speaking of the marvellous disclosures that the proved fact of the age-long evolutionary processes has made, he asks: 'What does it all mean? What signifies this reign of law and order throughout the farthest depths of space, this intelligible harmony, so that the physical constitution of even the most distant things can be gradually apprehended by the mind of man? What brought all this magnificence into being? What power guides and controls it? What intelligence understands it? What can be the attributes of a Being who sees and plans the purpose of it all? . . . To the eye of faith this power is not a mere Life-force, urging things into existence in an impersonal and unconscious manner; so it has been treated, and there is natural justification for the treatment. There is an urge into existence; there is a bursting forth of new life, and a utilization of all available processes for automatic attainment of that object. All these things are true statements, true as far as they go; but they are incomplete. They ignore a further, a higher truth. They treat the process as blind and purposeless, an unconscious urge, no matter whither. But the course of evolution is not blind or unguided. There is an evident effort to carry out a design. There is evidence of mind at work—beneficent and contriving mind; there is also manifested a love and patience adequate to carry the project through, gradually nearer to perfection.'

We have here a creed concerning God, with which Christian people have long been familiar, but it is surely unique to find such a creed based upon a scientific theory that at one time seemed to threaten faith with extinction.

II. THE FACT OF THE HUMAN SOUL.—Here again Sir Oliver Lodge closely approaches the Christian position. He writes: 'Evolution itself is a revelation full of hopefulness. It signifies the slow development of being from a lower to a higher state; the gradual unfoldings of things of permanent value. It would be a strange induction to conclude that all the efforts which had gone to the production of man were to have no permanent result, were to leave behind nothing but the dust and ashes of a dead planet.' We cannot enter here into his theory of the 'ether' as the direct medium through which our 'life' and 'mind' forces act on the material bodies we inhabit; but he uses it to answer the biologist who asserts that life and mind are just functions of mere matter, and that when the material body dies they cease to be. Sufficient to say that, on what seem to him good scientific grounds, he believes in what St. Paul calls 'the spiritual body,' and he claims that death is just a setting free of this more

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permanent and essential body or spiritual instrument from the matter-body ; and in an eloquent passage he rebukes the cynic who would condemn and curb the innate aspirations of the human heart towards God and immortality. He says : ' There is a school which teaches that our animal ancestry completely accounts for our nature ; that from the dust we are, and to the dust shall we return ; that man is but a rather higher beast of the field, and that in a short time all his thoughts shall perish and the universe continue as though he had not been.' And here is his answer : ' Already in his higher moments man is conscious that he is the heir of all the ages, the container of infinite possibilities, and that the mustard-seed germ of the kingdom of heaven is actually within him.'

III. THE FACT OF DIVINE REVELATION.—In the later chapter of his book Sir Oliver Lodge earnestly discusses the problems and questions raised by the idea of divine revelation, and his answer is almost wholly on the side of Christian faith, particularly in regard to the Incarnation. The necessity for such a revelation he holds to be implied in the great evolutionary process. The divine purpose in lifting man ever upwards from stage to stage can be no less than to make him a sharer of the divine life, but the purpose involved elements of real peril. The gift of freedom and conscious choice had conferred on man tremendous possibilities of evil as well as of good, and without help and guidance he might fall into a degradation below that of the beasts, instead of rise to God ; so that, once the *humanity* of man was attained, there came the need for further revelation—that of ' the potential *divinity* of man.'

As to the great mysteries Sir Oliver says : ' If we face the doctrine of a subliminal larger self belonging to each of us, and realize that we are each of us only a portion of that greater personality, then those who are able to attribute personality to the deity ought to have no insuperable difficulty in realizing that here is a close analogy with the divine incarnation, save that in that case the Larger Self, of which a portion became incarnate, was pre-eminent, supernal, and divine. The Christian belief thus becomes, as it were, rational, and the opposition of the so-called rationalists may in time melt away.'

The chief burden of the message which Sir Oliver Lodge seeks to impart lies in that phrase : ' *The Christian belief thus becomes rational.*' The light of the new and wonderful knowledge that is breaking just now upon the world is a light that the Christian Church has no need to fear. All truth is one, and comes from God ; and the assured contents of the Christian revelation can never suffer from the growth of scientific knowledge of the universe. We may therefore face the tasks of to-day with an even greater faith in the message we have received from Jesus Christ. Nay ; perhaps it has been reserved for us who live in this day of widening outlook and knowledge to perceive a yet deeper and richer meaning in that message, and, with a profounder grasp of its amazing truth, to make it known to men.

J. MARWOOD SANDESON.

Recent Literature

THEOLOGY AND APOLOGETICS

Reviews and Studies, Biblical and Doctrinal. By F. J. Badcock, D.D. (Longmans. 7s. 6d. net.)

DR. BADCOCK here publishes in collected form certain articles and reviews on theological subjects, some of which at least deserved preservation. Unfortunately, the present generation cares little for theological doctrine, and still less for theological controversy. But the papers here presented on the Trinity, on the Problem of Creation, on Modernism and the Two Natures of Christ, and on Original Sin, discuss questions of cardinal importance on which the last word has certainly not yet been said. Dr. Badcock, however, is more critical than constructive. He points out very accurately certain weak places in the teaching of Dr. F. J. Hall, Dr. Illingworth, Dr. W. R. Matthews, and other modern writers, but he is either indisposed, or unable, to re-shape ancient Christian doctrine in a form which will help the younger generation to-day to gain a firmer hold of Christian truth, and give them a Christian creed which they would rejoice to live and die by.

Perhaps the articles on Miracles will be found the most interesting in the volume. What is the value of miracles in apologetics? Dr. Badcock answers, 'The miracles of Christ were not, as some older writers assert, direct works of the divine omnipotence; they were, in a sense, human works, but the works of a humanity in a new state, as definitely superior to the state of humanity imperfectly manifested in other men as men are above animals, or vegetables above minerals. It is this that gives to the Virgin conception its peculiar significance. It was a new stage in creative evolution to which the rise from one of these great classes to the next offers a valuable analogy.' And in another article the author says, 'Miracles, if they are evidential at all, are evidences of our Lord's completeness of self-surrender, and of the power which God exercises for the destruction of evil, and the introduction of His Kingdom, through the self-surrendered Man.'

Articles on the Baptism of Christ, the First Days of Our Lord's Ministry, Christ as Seer, and the Transfiguration, testify to the author's reverent study of the Gospels. He seems, however, unduly anxious about St. Paul's 'ordination.' At Paul's conversion, we are told, he only received a commission to the Jews of Syria, Cilicia, Cyprus, but 'ordination was conferred either by Ananias, or by St. Peter or St. James, previous to his journey to Tarsus.' Dr. Badcock is very much concerned about St. Paul's 'ecclesiastical

status,' and he holds apparently that Paul was 'confirmed' (ecclesiastically) by Ananias, that he was authorized by St. Peter and St. James to exercise 'a limited apostolate,' as is recorded in Acts ix., but that as 'no delegate from the apostolic college with administrative power was ever sent out unless he was ordained,' we must infer that Paul as apostle of the Gentiles was at a later stage 'ordained by St. Peter or St. James at Jerusalem.' What Paul himself would have said on this matter we are not precisely told, but certain passages from Galatians i. enable us to form a judgement. Paul, an apostle, not from men, neither through man, but through Jesus Christ and God the Father, who raised him from the dead . . . the gospel which was preached by me is not after man . . . 'but, 'When it pleased God to reveal His Son in me . . . I conferred not with flesh and blood, neither went I up to Jerusalem to them which were apostles before me.' This messenger of God in Christ seems to have been content to leave his 'ecclesiastical status' to ecclesiastics of a later day!

There are other matters in this volume on which the author has more to say that is worth reading, though critical fragments form at best but an unsatisfactory substitute for a solid meal to men and women who are hungry for spiritual food. Dr. Badcock's volume may be commended as a collection of thoughtful essays on some difficult theological questions.

Atonement. By H. Maynard Smith, D.D. (Macmillan. 12s. 6d.)

'This book,' says the author, 'is chiefly concerned in showing the rationality of the Christian faith in the Atonement' (p. 30). In pursuing this aim small space is given to the historic theories of the Atonement, and it is perhaps true that this ground has been covered often enough in recent volumes. Nor does the writer articulate a theory of his own. Some readers of the sentence just quoted would probably expect that an attempt would be made to set the Christian doctrine of the Atonement in relation to current philosophy, but this is hardly attempted at all. The only philosophical concept which the writer uses much, is the idea that God must transcend time and space, since He is eternal. In the main the book is a careful, clear, and competent discussion of the teaching of the Bible about the death of Christ. The author's method of vindicating the 'rationality' of the doctrine is to set out the different aspects of the great truth in good modern English, and to show that there are parallel phenomena in daily life. His appeal is not to philosophy but to 'common sense.'

In the exposition of the Bible, again, the writer takes his own way. Or, rather, he reverts to an old way. For he treats the Bible as a single book, in two parts. He draws a distinction between the teaching of the Old Testament and the New, but he knows nothing of such things as a 'Pauline' or 'Petrine' or 'Johannine' theology. Again, he uses the Fourth Gospel in just the same way as the other

three. But the exposition is generally excellent. It is perhaps none the worse for its purposely homiletic bent. It is also a gain that the issues of the Atonement in the whole Christian life are examined. There ought to be an index of texts. The writer's *obiter dicta* are sometimes none the less interesting because they are controversial.

When the deepest subjects are reached, however, Dr. Maynard Smith does not drop as deep a plummet as some of his predecessors. His treatment of such topics as 'original sin,' 'faith,' and the mystic experience of Christians, is far too slight. There are one or two inconsistencies; for instance, several times it is claimed that there cannot be forgiveness without the consent of the forgiven, and yet forgiveness is said to be mediated in (infant) baptism. This will give the key to the writer's general theological position. He holds, again, that the 'spiritual body' of our Risen Lord is to be found in the sacramental elements. It is a little surprising, in a work that sets out to 'show the rationality of the Christian faith,' to read, 'Rationalization on the subject (of the sacramental) is inappropriate' (p. 182). But, while the evangelical reader will demur here and there, he will find real pleasure in the greater part of the book. The philosophically-minded Christian will still turn to Moberly for the standard 'High Anglican' treatment of the Atonement, but the reader who cares nothing for philosophy, and does not want to grope into the mysteries of Scripture, will find here a helpful and balanced statement of Christian teaching about the death of Christ.

Jesus in the First Gospel. By J. A. Findlay, M.A. (Hodder & Stoughton. 7s. 6d. net.)

Professor Findlay has long been convinced that the Gospel according to St. Matthew is 'the loveliest as well as the most important book in the world.' His father once said that it would be worth any man's while to devote a lifetime to the effort to restore the First Gospel to the primacy it once held in the regard of the Church—a primacy to which its position in the New Testament is an abiding witness. Its aesthetic beauty is well brought out in these pages. Use has been made of the writer's *Jesus as they Saw Him*, though he has seen reason to modify some of the statements in that volume. The Sermon on the Mount has been expounded in his *Realism of Jesus*, so that it is only very summarily dealt with here. The body of the Gospel is divided into five sections, each with a clearly marked subject—Jesus as a Teacher, as the Captain-Saviour, the pre-existent Wisdom and Word of God, the founder of the new Israel, the world's Judge. Each section is handled with keen insight and careful scholarship. Grounds are shown for accepting Matthew's story of the Virgin Birth as authentic. Good reason is also given for looking on Mary Magdalene and Mary of Bethany as two women friends of Jesus. The story of Gethsemane is told with rare sympathy and insight. Every chapter will repay careful study, and will make the Gospel shine out with new beauty and impressiveness.

St. Paul and the Church at Jerusalem. By Wilfred L. Knox,
M.A. (Cambridge University Press. 18s. net.)

This book comes from the Oratory House, Cambridge, but was composed for the most part in the intervals of parochial work in London. It is a narrative of St. Paul's life when he was in contact with the original community of Christians in Jerusalem, who were responsible for the preservation of the record of the life and teaching of our Lord. The primary sources are the letters to Galatia, Thessalonica, and Corinth. Mr. Knox gives reasons for supposing that the objections commonly raised against the authenticity of 2 Thessalonians are ill-founded. He takes the same view of the argument that the concluding chapters of Romans do not belong to that Epistle. 2 Corinthians is regarded in its present form as a combination of portions of two separate Pauline Epistles to Corinth. Mr. Knox thinks that 'the whole question of the relation of St. Paul to the Hellenistic theology in which the mystery-cults expressed and propagated themselves needs fuller investigation than it has yet received.' Careful examination of Codex Bezae (D) leads to the conclusion that it 'is a revision of the Acts precisely similar to the revision of St. Mark's Gospel as found in St. Matthew and St. Luke,' except that D had not at his disposal other valuable sources of information, such as that known as Q, in the case of the Gospels, and was hampered by his own quite unique stupidity. This view is confirmed by his frequent use of non-Lucan words and by his frequent failure to harmonize the grammar of the original with his interpolations. Mr. Knox's first chapter is on 'The Church of Jerusalem,' which at the close of A.D. 35 was enjoying an immunity from persecution which had lasted for several years. The Pharisees reverted to their policy of tolerance. 'Although the identification of the crucified dreamer of Nazareth with the Messiah might appear ridiculous in the eyes of the learned, yet there was nothing in it to call for persecution; while the distinctive religious practices of the new sect contained nothing which could be regarded as blasphemy or idolatry.' There was no question in the Christian body that the general observance of the Law was binding, and the Master's counsels of perfection were followed with an almost literal exactness. There were, however, three elements—the Pharisee converts; those who upheld the popular standard of Judaism as observed by the people of the country; and 'an element which consisted of Jews and Proselytes of the Dispersion, who out of devotion to their faith had left their homes to live in the centre of the one true religion.' This chapter is of special interest, and is followed by notes and appendices which run to twice the length of the chapter itself. Stephen's rise to a position of recognized prominence brought with it a fresh outburst of activity in the preaching of the gospel. His doctrines excited fierce opposition, but he proved himself in controversy more than the equal of his opponents. After his martyrdom the bulk of the Hellenist converts were forced to flee from Jerusalem, and

when Saul could find no more victims he set out for Damascus. His conversion caused the collapse of the persecution. In the Arabian desert he adjusted his old beliefs to the new light vouchsafed to him on the Damascus journey. In him 'the Church had found a champion who could combine the orthodox learning of Judaism with the wisdom of the Gentile as it was understood by the Hellenist.' The scene now moved on towards Antioch, where a large number, both of Jews and Gentiles, embraced the new faith, and the first missionaries regarded circumcision as part of the antiquated Jewish system. When Barnabas came he took charge of the Jewish element, and Saul had the supervision of the Gentile section. Then followed the appeal to the world in the missionary journeys, with the extended work in Ephesus and Corinth. It is a work on which much thought and research have been lavished, and one which throws new light on the developments and labours of the Apostolic Age.

The Life, Letters, and Religion of St. Paul. By C. T. Wood, B.D. (T. & T. Clark. 8s. net.)

The Dean of Queens' College, Cambridge, has had in view the needs of young theological students and of masters of senior forms at schools. He gives clear accounts of the various stages of St. Paul's life, brief introductions to the Epistles, with a paraphrase of the more difficult chapters and notes on harder words and phrases. Above all, he has sought to interpret the apostle's religion 'in terms which touch men's own experience of life rather in the theological jargon which the modern mind finds both dull and unconvincing.' The arguments for the North and South Galatian theories are clearly stated, and the conclusion reached that a strong convergence of probabilities points to the identification of the 'Galatians' with the Christian converts of the first missionary journey. The influence of the mystery religions is carefully discussed, and so is the authorship of the Pastoral Epistles. Students will find St. Paul's life and work lucidly presented in the light of the most recent investigation.

Christ in His Church (Macmillan & Co., 3s. 6d. net) is the Bishop of Manchester's Charge at his Primary Visitation. The eight addresses were delivered from brief notes, and their general theological position is that taken in *Christus Veritas*. Dr. Temple expresses his profound and ever-deepening admiration for the splendid devotion of his clergy in understaffed parishes. He set himself to encourage them in the midst of many difficulties. The first address dwells on the fact that there is no higher calling than the calling to be a member of the Body of Christ. The God revealed in Christ is a God of moral purpose, and the first social need of our time in relation to social problems is that we should proclaim Christ's redemption of the common life of men. This prepares the way for a view of the Church of England as Catholic and Evangelical, and a timely plea that fellow Churchmen should never be regarded as rivals or

antagonists, but as kindred souls, in whom Christ is revealing some other aspects of His grace, and on whom He is bestowing some other portion of His inexhaustible gifts. The relation of the Church to the State and to democracy is discussed in two other addresses. One great task of the Church in relation to the political life of mankind is to spiritualize democracy. Dr. Temple holds it to be the special privilege of a national Church to call upon the nation and the State to realize that their highest destiny is to serve the ends of God and the furtherance of His Kingdom. As to the diocese, Dr. Temple feels that there is no more splendid material than his clergy have to work with. But with all the magnificent practical energy there seems special need for developing the interior spiritual life—the life of prayer, the life of worship, the life of fellowship with God. The development of the devotional life is the subject of the last address. Put prayer as the activity of the Holy Ghost in our souls, and we need after our prayers to maintain a great silence, 'in which we leave ourselves passive in the hands of God, for Him to do with us what He will.' The Charge is eminently spiritual and practical from first to last.

The Unwritten Sayings of Jesus. By E. J. Jenkinson. (Epworth Press. 5s. net.) There are some valuable books on 'Lost Sayings.' Dr. David Smith has given us an attractive volume, and the Provost of Eton has made all scholars his debtors by *The Apocryphal New Testament*. But we have no more instructive study of the unwritten sayings than that of Mr. Jenkinson. His first chapter, 'Where the Sayings come from,' prepares the way for sayings in the Canonical Gospels, in Gnostic Barnabas, lost Gospels, and the rich set of sayings from the Fathers. The source of each is given, with a clear exposition of its meaning. The last chapter, 'Jesus in Islam,' is especially valuable, and owes much to Dr. Rendel Harris. The four appendices will be studied with interest. It is the work of a young theologian, and reflects great credit on himself and his teachers.—*A Portraiture of Jesus Christ.* By Bernard Herklots, M.A. (Religious Tract Society. 7s. 6d. net.) The Vicar of St. George's, Leeds, has sought to draw a portrait of Christ which would give due emphasis both to His humanity and His deity. He has certainly succeeded, and has given us a volume which will lead many to 'study anew that great commanding Personage.' There is no claim to close research, but each stage of our Lord's life, from infancy to the Ascension, is sketched in a way that appeals to the devout reader, and the closing chapters on the Legacy of Christ, the Return, the Tribunal and the Throne, lead up to a claim for a new devotion and a new self-sacrificing enterprise to win the world for Christ. The book will certainly promote that end.—*Jesus, by an Eye-witness.* By H. D. A. Major, D.D. (John Murray, 8s. 6d. net.) This a study of St. Mark's Gospel which shows that the tradition which links it to St. Peter is worthy of acceptance by modern men. It presents the external evidence, traces the progressive unveiling of the Messiahship of Jesus in the

Second Gospel, and shows how its historical value is proved by the use Matthew and Luke made of it. There may be errors in St. Mark's record, but they do not mean that his account is untrustworthy in general. The baselessness of the Christ-myth theory comes out when the Gospel is studied by modern methods. It is a valuable and suggestive little book—a very welcome addition to 'The Modern Churchman's Library.'

From the Student Christian Movement we have received *More Psychology and the Christian Life*, by J. W. Pym, M.A. (4s. net.) This is a sequel to *Psychology and the Christian Life*, which is now in its seventh edition. It is intended as a help to practical living by one who knows 'the extraordinary difficulties of a sincere and loyal discipleship to Jesus Christ.' Psychology is the science of efficient living. The use and misuse of imagination, religious auto-suggestion, imagination and the will, and the instinct and other phases of the subject, lead up to chapters on Psychology in the Bible, and General Conclusions. It is a volume which young people will find of great service.—*The Ascending Life*, by Richard Roberts, D.D. (2s. 6d. net), contains five beautiful studies of the Transfiguration, Gethsemane, the Green Hill, the Other Garden, the Upper Room. Dr. Roberts shows that there was 'a unique quality and power of life manifested in Jesus, an energy of life that transformed its very frustrations into occasions of new power; an ascending life which turned opposition and obstruction into stepping-stones to a higher level of vision and vitality.' 'The high points of history come in clusters; and just as the Transfiguration and the triumph of Gethsemane led up to the Cross, so as inevitably the Resurrection followed it.' This is a powerful book that ought not to be overlooked.—*The Pilgrim's Quest*, by H. L. Hawkrigge, B.Sc. (1s. 6d. net), is a poem describing Confucianism, Buddhism, and other religions, and showing how the quest for God ends at the feet of Christ. Suggestions are given for presenting the scenes on the stage. The verse flows easily, and there is much thought in the poem.—*Some Catholic Methods of Prayer*, by H. L. Hubbard, M.A. (1s. net), belongs to a devotional series which seeks to give help in the practice of the spiritual life. Temperament does much to determine the nature and method of our prayers, but it is the goal which really matters, and that is the knowledge and love of God Himself. The other chapters deal with Advance in Prayer and Aids to Prayer.—Another volume in the same series is *Hints and Helps for Corporate Prayer*, by George Steven, D.D. (1s. net). It gives useful suggestions as to the divisions of prayer, invocation, prayer for spiritual blessings. It will greatly help young Christians in their prayers.—*Christ's Revelation of God* (1s. 6d. net) shows the convictions which our Lord presupposed of God's peerless unity, His perfect righteousness, His work as Creator and Guide of the world, and His fatherly relation to His people. Dr. Temple then brings out what our Lord taught by speech and by action. It is lucid and impressive throughout.—In *The*

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God Man Craves (1s. net) Dr. Garvie treats religion as universal in mankind, and necessary to manhood. He then deals with Confucian and Buddhist, Brahmanic and Hindu, and Islamic Conceptions of God, and reaches the conclusion that whilst appreciating generously all that is true, good, and worthy in other religions, we may claim that in Christ is the fulfilment of their aspirations, the realization of their ideals, as well as the correction of their errors and wrongs, and the completion of all they lack.

The Search after Reality. By Sadhu Sundar Singh. (Macmillan & Co. 3s. net.) The results of close contact with Hinduism, Buddhism, Mohammedanism, and Christianity are here given in a very suggestive way. The four studies are preceded by a section on Religion and Reality, which traces the gradual development from idolatry to God. The heart, if not deceived and entangled by the seductions of the world, responds to the attraction of God, and turns towards Him. The Sadhu thinks it possible that the increasing failure of Hinduism to meet the religious needs of India will cause it to pass away like Buddhism, which has ceased to exist as a living religious faith in the land of its birth. The section on Christianity helps one to understand how it has laid hold on the Sadhu's mind and heart, and the pages on 'Man's Final Destination' show that 'to be perfect like our heavenly Father is our life's destination.' The little book will be warmly welcomed by the Sadhu's friends.—*Outlines on the Book of Psalms for Meditations and Sermons.* By A. G. Mortimer, D.D. (Longmans & Co. 9s. net.) There are more than a hundred and fifty outlines, which fill a couple of pages each. Two are given for the mornings and evenings of a month, and others are added for the chief festivals of the year. The verses are well chosen, and the treatment is spiritual and helpful. Preachers will find it very suggestive. Apt quotations are made from the Fathers.—*The Fight for Man.* By Prebendary A. W. Gough, M.A. (Boswell Publishing Co.) The writer regards Papini's *Story of Christ* as part of a revolutionary emotional movement which is 'laying hold of the more active powers of the Church and turning the Christian Religion from being a steadying, humanizing, and constructive power to becoming an agency for making havoc of human welfare in the interests of the idle, the unadaptable, the envious, and the impatient.' Papini's teaching is considered in the light of the Sermon on the Mount. The prebendary holds that only a Church in which men know that their soul's glory and their personal freedom are worth more than a whole world of animal blessedness can guide men to win that power from on high which was the purpose of Christ's fight for man.—*Social Life and Relations of New Testament Times*, by W. Fiddian Moulton, M.A. (Epworth Press, 1s.), shows the Christian gospel in its relation to the Roman Empire, the Temple Worship, the Traditions of the Elders, the Aspirations of the Patriot, Everyday Life, and the Status of Women. It is full of information on Bible life, and is written with an ease and grace which makes it really pleasant reading.—*Old Wine and New Wineskins.* By Rev. S. L. Connor. (Ouseley. 6s. net.)

This is an attempt to present the religious problems of the day in a way that will help those who are not satisfied with the old forms in which the truth has been presented. It deals with Inspiration, the Incarnation, and the Atonement, of which the 'manward or moral theory' is advocated. Mr. Connor thinks that the apostolic writings give a presentation of the Atonement 'which on close examination is found to involve a conception of God which is not that of our Lord Jesus Christ.' That indicates the writer's position in this outspoken volume. It certainly lays itself open to much criticism.—*Israel's Songs and Meditations. New Metrical Paraphrase of the Psalms.* By W. J. Cooke. (Seed & Sons, Preston. 8s. net.) This paraphrase represents much careful study of the best authorities, and the easy flow of the version makes it very pleasant to follow. Mr. Cooke's earlier work in this field has won the approval of competent judges, and his complete version will find many friends. The writer has been a Methodist for fifty years, and an active steward and Sunday-school superintendent.—*Perfect Man*, by F. W. Smailes, M.A. (Skeffington & Son, 6s. net), is a study of the Beatitudes. The growth of moral likeness to God is seen in completeness of character rather than advance in particular graces. The Sermon on the Mount has been generally ignored in practice as the Christian moral code by which conduct and character are to be shaped and judged. The example of God is set forth in two chapters, and then the Beatitudes are studied as presenting various sides of the complete Christian character. It is a book that will do much to promote a high standard of religious life.—*Silent unto the Lord.* Meditations arranged by Constance M. Whishaw. (S.P.C.K. 2s. 6d. net.) A real aid to profitable meditation which is described as 'just a realization of the Presence of God—a realization which is mediated for us by the Word of God.' The selections from the Bible and from devotional books are well made, and arranged in a way that is suggestive and helpful.—*Christian Truths Concerning the Lord's Supper.* By Frank Ballard, D.D. (Epworth Press. 1s. net.) This exposition will not satisfy some students of the subject, but it will provoke thought and supply some strong arguments against sacerdotalism. It is thorough and trenchant throughout.—*Questions at the Cross.* By E. Middleton Weaver. (Epworth Press. 1s. net.) This is a happy attempt to interpret the Cross in language that has a valid meaning and a direct appeal to the mind of our generation. The Cross is central in Christ's revelation of the Father because it is His supreme act of self-expression, the crown and climax of His life. The central truth of redemption through suffering and death is written on all creation. 'It is profoundly human as well as perfectly divine.' The booklet is full of thought and feeling.—*The Lady Julian*, by R. H. Thouless, is in the *English Theologians* series. (S.P.C.K. 4s. 6d. net), attempts to study her from the point of view of a Christian modern psychologist. It brings the reader into 'contact with a soul of rare sweetness, a companion whose value will only increase' as he becomes more intimate with her.

HISTORY AND BIOGRAPHY

The Anglican Revival: Studies in the Oxford Movement.
By the Rev. Yngve Brilioth, D.Phil. (Longmans.
16s. net.)

THE Bishop of Gloucester pays high and deserved tribute to this work in a brief Preface. The fact that it is written by a foreigner and a Lutheran adds much to its interest, and Dr. Headlam seemed, as he read it, to get a clearer idea of the course of the history than he had previously had. He dwells on some aspects of the Movement in a very suggestive way. It has changed the outlook and stimulated the life of the Anglican Community, and 'has enabled it to adapt itself to its new conditions as a cosmopolitan representative of Christianity; but it has never been able to take hold of the mass of the people as Wesleyanism or Evangelicalism did in their time, and the English Church will not be able to fulfil its task unless it adds the religion of emotion and experience to the religion of institutions of the intellectual life.' Dr. Brilioth made four visits to Oxford in 1919-22 to prepare these studies, which were intended for a Swedish public, but his friends were well advised to urge the issue of an English translation. After describing the High Church Tradition, he passes on to the Evangelical Awakening. While still an Anglican, Newman spoke of Wesley's 'exceeding self-confidence,' and a 'black self-will, a bitterness in his religious passion, which is very unamiable.' Nevertheless, he had a high estimate of Methodism, which, however heretical, had produced hidden treasures out of the Church's treasure-house. Dr. Brilioth makes good use of the Remains of Alexander Knox, who wrote, 'I consider John Wesley as promulgating in his latter days, above all uninspired men who had gone before him, Christianity in all its efficiency, and yet in all its amiability.' Keble's *Christian Year* presents to view the nuptials of Romanticism with genuine Anglican piety. Then we pass to 'The Noetics—the Problem of the Establishment.' Copleston, who was Provost when Newman entered Oriel, held spiritual primacy among the Noetics, the knot of Oriel men including Hawkins, Whately, Hampden, and Arnold, who were distinctly the product of the French Revolution. Blanco White supplied the exotic strain. Newman at this time was pale and thin, quick in his movements, and with a soft and pathetic voice. He got most of his dialectic training from Whately, who, by teaching him to think, taught him to differ from himself. The early stages of the Oxford Movement (1833-5) were followed by a time of deepening (1835-9)—during which the positions were established and defended—and the time of breaking up and crisis (1839-45). Of these three stages a luminous account is given. The *Via Media* lay in fragments, but the twelve years of struggle and toil left fermenting germs in the Church of England. The most important of these was its effect on Neo-Anglican piety and Church ideals. 'This temper of subdued, chastened, trembling joy, this spiritual bashfulness, with its unmistakable stamp of academic temperament,

perhaps does not belong to the strongest sides of the Oxford Movement, viewed as purely religious. But it is a noble hall-mark, which does not in like measure stamp all the pages in the history of Neo-Anglicanism.' Valuable chapters are given to 'The Progressive Idea of the Church'; to the Doctrine of Justification and Mysticism and Sacramentarianism. In his bibliographical study Dr. Brioth refers to 'two important works' from Nonconformist quarters, 'one by a Wesleyan, J. H. Rigg—*Oxford High Anglicanism*—which, in spite of its attitude of critical antipathy on the whole, yet is not without understanding of the subject; and one by a Congregationalist, A. M. Fairbairn—*Catholicism, Roman and Anglican*.'

The Life of Wesley and the Rise and Progress of Methodism. By Robert Southey. Edited, with Introduction and Notes, by Maurice H. Fitzgerald. (Oxford University Press. 2 vols., 3s. 6d. net each; 1 vol., India paper, 10s. 6d. net.)

The first edition of this *Life* appeared in 1825, and, as Dr. Rigg says in his *Living Wesley*, 'became at once an English classic, and, what is much more, raised the character and memory of Wesley at once, in the circles of men of high and thoughtful culture, to a place of eminence and respect often rising to veneration.' Southey described Wesley as 'the most influential mind of the century, the man who will have produced the greatest effects centuries or, perhaps, millenniums hence.' Unfortunately he regarded ambition as entering largely into Wesley's actuating impulses. Alexander Knox convinced him that he was entirely mistaken, and Southey promised to add his 'Remarks' to his next edition, and to make such alterations in the *Life* as were required. That he did not live to do, but in this reprint, added to the 'Oxford Editions of Standard Authors,' the part that refers to Wesley's character has been printed. The editor's Introduction and Notes correct some errors, and point out some of the new sources of information as to Wesley's life and work. He expresses his debt to Dr. Simon for skilled advice, and the edition is attractively got up, and deserves careful study as a biography which, despite some blemishes, is a recognized classic.

Cardinal Newman. A Biographical and Literary Study. By Bertram Newman. (Bell & Sons. 8s. 6d. net.)

This volume is intended to provide an uncontroversial introduction to Newman as an English classic. The various stages of his career are marked out with the writings which belong to them, and famous passages are quoted and commented upon. Except for his sermons, his writing was very largely called forth by the circumstances of his ecclesiastical career. His aim, like that of Burke, was to move men to think and act in a certain way. 'The imaginative faculty by which the "burning, shining face" of India became a present reality to Burke enabled Newman also to depict the clear radiance of the Attic landscape, and the descent of the locusts upon the African

city. He recalls Burke also in amplitude of diction, and, on occasion, in declamatory rush,' but his 'style flows more easily than Burke's, is governed by a far purer taste, and is quite without mannerism.' The coolness with which Newman was treated by Rome after he became a convert, and the relations between him and Manning and Monsignor Talbot are well brought out, and the chapter on the *Apologia* will be read with interest even by those to whom that phase of his life is most familiar. Mr. Newman, who is no relative of the Cardinal, thinks the Catholic sermons superior in literary merit to those of his Anglican days, and the London and Birmingham lectures have a freedom and force which he had scarcely had occasion to display previously. 'His spirit had found its natural home, and his intellect, satisfied but not idle, was the freer to display its powers.' No one, however, can watch how his designs were frustrated as to a Dublin University, a college at Oxford, a translation of the Bible, and other matters on which he had set his heart, without sympathy with his disappointments. There were years when nothing seemed to go right with him. A bishop delated an article of his as heretical, and 'though spared a formal censure, he was effectively made to feel that he was in the hands of a power which might at any moment crush him.' The Cardinal's hat brought compensation, though even that was surrounded by suspicion and intrigue.

Arnold Bennett. By Mrs. Arnold Bennett. (Philpot. 7s. 6d. net.)

Mrs. Bennett first met her husband in Paris in the winter of 1906, and was greatly impressed by the charm of his rooms compared with the simplicity and tidiness of her own little home. She had the virtues of a Parisienne, and knew how to make the best of herself and her surroundings. She could make money go a long way, and could adapt herself skilfully to her environment. After they were married she set herself to help her husband in every way. He needed quiet, and was absorbed in his writing. In 1909 *The Old Wives' Tale* proved his first success as a novelist in the higher sense; fame and fortune entered their house, and have been there ever since. Her husband's travels, his yachting, his friends, his success in America, his water-colours, his war service, are described in a dispassionate but sympathetic style which reveals both husband and wife, and will be greatly appreciated by lovers of Mr. Bennett's work. His wife's own gifts and tastes come out at many points. She loves all the arts, and loses no opportunity of giving a poetry recital. It is not often a wife draws the veil over her domestic life so completely as Mrs. Bennett has done, and with such good taste as well as frankness.

Memories of Childhood and Youth. By Albert Schweitzer. (Allen & Unwin. 3s. 6d. net.)

This is a fresh and vivid story, and it loses nothing of its charm in the hands of Mr. Campion, the translator. The writer was born at

Kaysersberg, in Upper Alsace, in 1875, and spent his boyhood in Günsbach, where his father became pastor a little later. The fancies and terrors of his childhood, his anxiety not to appear better dressed or different from the village schoolboys, and his struggles with his natural reserve and his passionate temper, are brought out in a way that helps one to understand the life of a German schoolboy and student. We get to know his masters, and see how his passion for history and music was cultivated. Not less interesting is it to read how he concealed his feelings whilst he was being prepared for confirmation. That experience helped him, when he himself had to give confirmation instruction, to understand that much more goes on in a child's heart than others are allowed to suspect. It is a beautiful record, and the 'Retrospect and Reflections' dwell on the way in which we are to sober down with age by becoming simpler, more truthful, purer, more peace-loving, kinder, more sympathetic.

- (1) *Queen Elizabeth (1533-1603)*. By Gwen John. (2) *Samuel Butler (1835-1902)*. By C. E. M. Joad. (Leonard Parsons. 4s. 6d. net each.)

1—The volumes belong to the Roadmaker Series, and are beautifully printed, with portrait frontispiece. *Queen Elizabeth* is one of the great figures of English history, and this brief *Life* is vivid and discriminating. Justice is done to Anne Boleyn as a woman of intellect and strength, and her daughter's life was the finest possible memorial to her. Elizabeth was 'a true child of the New Learning, in its daring imaginative flights, its courage, its readiness for all things beautiful, but she was a reformer and not a destroyer; and the purpose beneath all her variety was a godlier world, in the sense that Christian charity is indeed the best mark of godliness, and freedom of conscience the basis of morality.'

2—A biographical note leads up to careful studies of Butler's teaching as to Creative Evolution, Butler's influence on Modern Thought, Professionalism, his practical philosophy, and a closing chapter on Humour and Machines. Butler was one of the first to question the implication of Darwin's theory of the survival of the fittest. A mindless universe failed to account for the facts either of biology or of psychology. As an alternative to Darwin's view he propounded the theory of creative evolution. This pervasive world-force may be described simply as life. The relation of his position to that of Bergson and Bernard Shaw is clearly brought out in this philosophic study.

- Essays on the Romantic Poets*. By Solomon F. Gingerich, Ph.D. (Macmillan & Co. 10s. net.)

The Professor of English in the University of Michigan has here given us four studies of Coleridge, Wordsworth, Shelley, and Byron which are singularly suggestive. He holds that the guiding light in a poet's life is conviction, a kind of sincerity with himself, an eagerness to find and experience the truth, from whatever source it

may be derived. Coleridge and Wordsworth were more responsible than any two other men for changing the current of thought in English poetry from characteristic eighteenth- to characteristic nineteenth-century ways. Coleridge's outlook on life was essentially religious, but the clearness and boldness of his contention that the Bible must be approached like any other book of grave authority makes him one of the forerunners of higher criticism. Wordsworth's *Lyrical Ballads* began with the conception of immanence—a mystic presence as a divinity in Nature and in the heart of man. He maintained that position in later years, but presented it in more orthodox terms. He thus created a large body of poetry of religious idealism which had, with the teachings of Coleridge, a mighty influence in determining the current of thought in the nineteenth century. Browning thought that if Shelley had lived he would finally have ranged himself with the Christians, and in his later years he wrote and spoke more than once of the sublime personality of Jesus. In Byron the dead past and the living present were at war. His thought tended to destroy itself. The great law of fatality drove him into a world of satire and ironic laughter.

Arthur Symons. A Critical Study. By T. Earle Welby.
(A. M. Philpot. 10s. 6d. net.)

To Mr. Welby Arthur Symons is a writer 'who, not in mere versatility, but with a fixed purpose in choosing many media, has gradually worked out a complete system of aesthetics, has gradually fashioned a whole imaginative world of his own.' He has written few poems of any length, fewer of any complexity, and his critical work is made up of short essays, each on a single figure, yet you finally have from it an organized world. 'The critic completes the poet. But, then, the critic would be little more than a man of fine taste and wide reading if the poet were not there to aid with a profound and subtle intuition.' He has practised what he calls the religion of the eyes, searching everywhere for some beautiful or interesting person, some gracious movement, or delicate expression, which would be gone if he did not catch it as it went. Mr. Welby does not refrain from criticism of the moral tone of some of the poems, but he regards Symons as the finest critic of his generation. His catholicity, his 'delicate, cultivated, seldom exercised but damaging wit, his phrases that sum up the finer truth about a writer,' are all dwelt upon in this discerning study.

An Episode in the Struggle for Religious Freedom. By A. P. Evans, Ph.D. (Milford. 12s. 6d. net.)

The Assistant Professor of History in Columbia University traces in this volume the influence which a group of sectaries in Nuremberg had in shaping a policy of repression of dissent in Lutheran lands between 1524 and 1528. After an introductory study of intolerance we have a vivid account of the beginnings of dissent in Nuremberg, where the Anabaptists gained great influence. The authorities had

to deal with Denck, rector of the school connected with one of the most important churches in the town, who held that Scripture simply bears testimony to the truth of God within man. He was banished from the place forthwith. That was the first act in the struggle between authority and those who claimed freedom in man's relations with God. Dissent, however harmless, came to be connected with revolt against civil authority. Luther's position towards dissent is carefully examined. He held that the civil power must not enter into the province of the spirit. The two realms were distinct, and had boundaries which must not be crossed. The course of events led him, however, to the conclusion that though heresy must not be punished, the outward expression of erroneous belief must be punished as blasphemy by the civil power; and he quoted with approval the example of Nuremberg when he urged his prince to assume the burden of reforming the Church in his lands. The conviction gradually deepened in Evangelical as well as Catholic States that dissent must be crushed out at all costs. By 1528 Luther had come to the conclusion that false teachers should be punished by the civil authorities as leaders of the religious community, but none the less acting in their civil capacity. He stressed this position in his commentary on the eighty-second Psalm, but he was 'attempting to put back the hands of time,' and the rights of the individual conscience were steadily gaining the day.

Select Passages Illustrating Mithraism. Translated, with an Introduction, by A. S. Geden, D.D. (S.P.C.K. 3s. 6d. net.) The passages here translated are drawn largely from Cumont's *Textes et Monuments figurés relatifs aux Mystères de Mithra*. These are arranged, so far as possible, in chronological order, beginning with Mithra in the Avesta, and passing on to Herodotus, Pliny, Plutarch, Justin Martyr, Cosmas of Jerusalem, and Suidas. Dr. Geden's valuable Introduction shows how serious a rival of Christianity Mithraism was in the early centuries. It was the worship of the deathless and glorified sun. It was the religion of the army, and was carried by officers and soldiers to all parts of the Empire. The garrisons along the Scotch border-line had their Mithraic sanctuary, and the London Mithraeum probably stood not far from the site of the Bank of England. The god bestrides the bull which he is slaying. Its spirit was received into heaven, and there deified as the guardian of cattle. Its teaching of forgiveness of sins, and of a new life renewed and perpetuated through death, gave Mithraism great influence, but it lost its hold with the advance of Christianity.—*A Brief History of Civilization.* By J. S. Hoyland, M.A. (Milford. 3s. 6d. net.) The need was expressed in the Committee for the Revision of the Curriculum of Secondary Schools for a brief history of civilization. That led to the preparation of this volume. It begins with the making of the world and the dawn of civilization. Then it turns to India and China, Christianity and Islam, and devotes chapters to Greece, Rome, the Middle Ages, Nationalism, Internationalism,

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the Return of Greece at the Renaissance, and Modern Movements. It is full of matter, clearly and pleasantly presented. The closely-printed list of illustrations covers nearly four pages; the list of books for further study fills three pages; and the chronological table fills six. The book will have a great vogue.—*The Story of the London County Council*. By A. Emil Davies. (Labour Publishing Co. 2s. 6d. net.) Mr. Davies is Leader of the County Council Labour Party, and has written this little book from six years' inside knowledge of the Council. He describes the Different Londons; supplies a clear historical view of London government, and shows in detail what work the L.C.C. does and the parties that compose the Council. It is a careful and well-informed presentation of the subject, and will stimulate interest in the Council and its most important work. It has cleared forty acres of slums, and is clearing thirty-eight acres more; it maintains 370 miles of main sewers; its 160 miles of tramways carry more than 700,000,000 passengers a year. In its 966 elementary schools 700,000 boys and girls are taught. It employs about 23,500 teachers and 1,000 school-keepers. Its 115 parks and open spaces cover eight square miles and have a staff of more than a thousand.—*Playing the Game*, by E. G. Jellicoe (John Long, 5s. net), is a second edition of what is described as 'The Origin of the Great War Unmasked.' Replies to M. Poincaré and other additions have been made. The writer's contention is that the war was 'the direct evolution of the British Government's liaison with France and Russia.' No class escapes condemnation. 'The Churches, guided by the wisdom of the serpent, successfully subordinated all religion to the purposes of the war.' Germany and the ex-Kaiser are left without censure. The work is one-sided throughout.—*The Story of John Pounds*, by R. Everett Jayne (Epworth Press, 2s. net), is one that every boy and girl will want to read. John Pounds did a noble work for the rough children of Portsmouth, and he had no small share in the founding of the Ragged School Union. Mr. Jayne tells the story with spirit and sympathy.—*Peter Mackenzie: His Life and Labours*. By Joseph Dawson. (Epworth Press. 2s. net). This Life has now reached its forty-first thousand, and it deserves its popularity. It is full of racy things, and shows what rare gifts Peter had, and how well he used them. *Stories of Peter Mackenzie*, by the same author (6d.), is a welcome addition to the treasures of the biography.—*Three Scots Preachers*. By W. Paxton. (Dundee: Paul & Matthew. 1s.) This is a third edition. M'Cheyne, Robert Shirra of Kirrkaldy, and Walter C. Smith are the preachers presented in this bright and instructive booklet.—Mr. Allenson issues a third edition of *The Shewings of Lady Julian* (3s. 6d. net), transcribed and edited by the Rector of Sculthorpe. The Amherst MS. had been lost sight of for 160 years, and this attractive little volume makes a strong appeal to all lovers of devotional mysticism.—*Earlier Life-Truth Exponents*. By A. J. Mills. (Elliot Stock. 6d. net.) A collection of testimonies from many writers as to Life only in Christ.—We have also received *Genesis Interpreted*, by G. A. Gaskell (C. W. Daniel Co., 3s. 6d. net).

GENERAL

Concerning the Nature of Things. By Sir William Bragg, K.B.E., D.Sc., F.R.S. (Bell & Sons. 7s. 6d. net.)

SIR WILLIAM BRAGG is Director of the Royal Institution, where these six Christmas lectures were delivered in 1923-4. He first shows the atoms of which things are made, and then describes the nature of gases, liquids, and crystals—the diamond, ice and snow, metals. No better guide could be found to the recent discoveries in physical science. The beautiful order in the fundamental arrangements of nature is brought out in a delightful way, and light is thrown on many old questions, and promises to shine on new problems also. The treatment is so clear and the illustrations are so close in touch with life that we can understand how greatly the young people to whom the lectures were given must have delighted in them. Every lover of science will share their pleasure. Radio-activity and X-rays have changed the whole situation and made us see a new world opening up before us, waiting to be explored. We have never had the world of atoms made so clear and intelligible as is done here. There are about ninety kinds, and in them is 'wrapped up the mystery and the infinite variety of the material world. In each there is a nucleus which is positively charged; round the nucleus are electrons which are units of negative electricity.' In a gas the attractive forces between the atoms and molecules do not act; in a liquid they are always in touch with one another, though they are changing partners continually. A grape put into a tumbler of effervescing soda-water sinks to the bottom, where it collects bubbles which bring it to the top. At the surface it parts with some of its bubbles and sinks again, to collect more bubbles and rise again. The X-rays are ten thousand times finer than ordinary light, and, if suitable and sensitive substitutes can be found for the eyes, may enable us to go ten thousand times deeper into the minuteness of structure. Atoms and molecules have dimensions of the order of a hundred-millionth of an inch, and, now that the X-rays have increased the keenness of our vision ten thousand times, we can actually 'see' them. The lectures on diamonds, ice and snow, and metals are full of glimpses into things which have a fascination for young and old, and we know no book which treats them in such a delightfully instructive way as Sir William Bragg's lectures. Thirty-two beautiful plates help us to follow the experiments with keener appreciation.

Science and Creation: The Christian Interpretation. By C. F. D'Arcy, D.D. (3s. 6d. net.) *The Psychological Approach to Religion.* By W. R. Matthews, D.D., Dean of King's College. (3s. net.) (Longmans & Co.)

The Archbishop of Armagh believes recent developments of scientific thought give fresh meaning and value to the Christian interpretation of history and human life. His message is summed up in our Lord's words: 'My Father worketh even until now, and I work.'

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The Epic of Creation has become grander, more far-reaching, more stimulating to the imagination, than it ever was in the past, and Dr. D'Arcy shows, from the positions taken by recent science, that if we examine nature we shall find proof of the being of a Creator and some evidence as to His character. Man was shaped and coloured 'far back in the womb of time, and preserved, through countless generations, until the epoch for his birth had come.' The evolution of life is 'a process organized throughout by supreme intelligence.' The Archbishop feels that the modern scientific way of viewing the history of the world gets rid of problems found insoluble by the theologians of the past, and affords fresh reason for the essential doctrines of the Christian faith. It is an impressive and enlightening study. The Dean of King's College gives three lectures on Psychology and Belief in God; Psychology and Conversion; and Psychology and Immortality. Modern psychology has profoundly modified our estimate of the place of conscious reason, and it is thought in some quarters to have 'explained' religion in such a way as to deprive it of all objective truth. That makes such an examination of special importance. The researches of modern psychology have shown that the idea of God is the expression of a need which arises from the instinctive foundations of our life. The naturalness of conversion is the highest and crucial instance of the effort to secure 'release from conflict through a new integration of the elements which compose the material out of which the moral self has to be created.' Psychology leaves the question of immortality open, but it does not make it impossible. We may 'look if we cannot find some word of God which will more securely and safely carry us.'

Ethics of India. By E. Washburn Hopkins. (H. Milford. 14s. net.)

This is a study complementary to the Yale Professor's *Religions of India*. In the Rig-Veda morality is an expression of divine law; sin is opposition to that law. The sinner is out of harmony with the higher spiritual environment, which encompasses and controls the world. In the early Pantheism of India a lower order of magic submerged the loftier thought of the Rig-Veda, but 'it could not do away with the ethical consciousness already awakened, nor did it entirely suppress the idea that morality was an expression of spiritual worth divinely implanted in man.' In Indian philosophy the monism based on an impersonal Brahma or unmoral power conceived of that power as not immoral, and showed that man must be moral to attain divinity. For the later Buddhist the model, as ethical authority, was found in Buddha's person as well as his teaching. The school of Vedanta 'conceives of God as omniscient, merciful, compassionate, and of the soul as finding an approach to this ideal.' In his closing chapter Professor Hopkins points out that what India needs is to broaden out her spiritual heritage, and we should add that Christianity alone can help her to do this and to crown it with her richer revelation of grace and truth.

The New Decalogue of Science. By Albert E. Wiggam.
(Dent & Sons. 7s. 6d. net.)

This volume seeks to show how the discoveries of modern science may be controlled in order to preserve safety and peace in the world. The writer gives five warnings that the advanced races are going backward; that heredity is the chief maker of men; that the Golden Rule without science will wreck the race that tries it; that medicine, hygiene, and sanitation will weaken the human race; and that morals, education, art, and religion will not improve the human race. That startling message is followed by the Ten Commandments of Science; the Duty of Eugenics; Philosophical Reconstruction, &c. The writer's views awakened much discussion when they first appeared in *The Century Magazine*. Bernard Shaw did not hesitate to tell Mr. Wiggam, 'You have made a most fearful mess of the job,' and the volume will not escape severe criticism.

Problems in Dynamic Psychology. By John T. MacCurdy,
M.D. (Cambridge University Press. 12s. 6d.)

This is a very important book. It is a discussion of some of the fundamental problems of psycho-analysis which must be solved before our knowledge in this field can be accurately summarized. The first part of the volume, dealing with Freud's theories, is very difficult, and presupposes a detailed acquaintance of these theories. The author unmasks the inconsistencies of Freudianism with his brilliant, critical, and imaginative skill. Such a sentence, for instance, as 'A component of the ego, therefore of which consciousness is not aware, which operates unconsciously and can only be recognized by the technique of psycho-analysis—this is not part of the unconscious,' indicates the analytical skill of the author. Much of the detailed criticism of Freud is deadly, and the general libido theory is mutilated by Mr. MacCurdy's criticism. All psychologists should read the volume, as it clears the ground, abolishes much vagueness, and offers in its general system a helpful, constructive theory of the ego.

Messrs. Kegan Paul's *To-day and To-morrow* (2s. 6d. net.) is a series for thinkers. *Quo Vadimus*, by E. E. F. D'Albe, seeks to look into the future, when man will have assumed a definite mastery of his home in the solar system. 'All animal, vegetable, and bacterial life will be kept within strict bounds in the interest of humanity. The earth will be under one government, and one language will be written and understood, or even spoken, all over the globe.' *Perseus or Of Dragons* gives an account of dragons in ancient Greece, early Christendom, and modern Europe, and opens fire on our dragons of 'respectability, bigotry, and cant,' which are to be fought by general education. *The Passing of the Phantoms*, by Professor Patten, aims to show the evolution of the mental and moral faculties in lower animals. The observations on hawks have special interest in this study of evolutionary psychology and morals. *Narcissus*, An

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Anatomy of Clothes treats them as of racial significance. Evolution, it is argued, is going on no longer in, but around, man, and the faster because working in a less resistant medium. These are certainly thought-provoking little books.

Mr. Galsworthy has followed up the success of his *Forsyte Saga* by *The White Monkey*, which tells of Fleur Forsyte's marriage to Michael Mont. She had lost her heart to Jon Forsyte, and when that marriage was impossible Mont won her. But he had need of all his patience and forbearance with his girl-wife, and she stood in slippery places when her husband's friend made love to her. We seem to live through those months, and it is no small relief when her boy is born and her heart is anchored to Michael. It is a piece of Mr. Galsworthy's most discriminating work, and the anxiety and love of Soames Forsyte for his daughter makes one forgive him much. The assembled tales in *Caravan* cover a wonderful variety of situations. Swithin Forsyte's death-bed, with its memory of his love for the Hungarian girl; old Sylvanus Heythorp, 'A Stoic,' with his fight against bankruptcy, and the dinner with which he rounded off his life—these and a whole company stream out of the *Caravan*, every one making us touch some new depth in human nature. There is pathos and insight in them all. The three volumes are published by Mr. Heinemann at 7s. 6d. each.—*Adventurers at Rye Town*. By Maud Stepney Rawson. (Stanley Paul & Co. 7s. 6d. net.) The Oxfordshire Rector goes with his wife and daughter for a long holiday at Rye, where they have adventures enough for a lifetime. The charm of the old Sussex town is over the story, and there is no lack of movement and incident. Peterson, the Rector's 'pick-up,' is the hero of the tale, and a noble one too. It is a book that holds one happily interested from first to last.—*Geoffrey Hamlyn* appeared in 1859, when Henry Kingsley was twenty-nine, and is well worthy of its place in 'The World's Classics' (Milford, 2s. net), to which it has just been added. The terror of the Australian bushrangers is dramatically shown, and the English emigrants are a fine group. The story is full of adventure and high spirit.—*Barchester Towers* (Milford, 2s. net). Trollope has gained a new popularity of late, and this is one of his gems of clerical life now first added to 'The World's Classics.'

The Way to Sketch. By Vernon Blake. (Clarendon Press. 7s. 6d. net.) These notes on the essentials of landscape sketching make particular reference to the use of water-colour. Mr. Blake insists that the artist must never be enticed into the making of a drawing on account of some single interest such as the colour of flowers or a fragment of architecture. He must have 'a plastic and decorative idea of arrangement, both of form and colour; which, though it were carried out in so indefinite a way as to render unrecognizable the various natural objects, would still preserve its decorative and, so to speak, purely artistic value.' Before executing it the artist must mentally see a complete scheme of tints, rich or silvered, into which he is to translate the unpaintable aspect of real things. 'The

whole education of an artist consists in learning to see his subjects integrally; to estimate the order of value of each detail; and to subordinate, with delicate accuracy, its importance to that of the whole.' Turner sometimes made his first sketch in four or five lines, as at Boscastle. The analysis of this and other illustrative plates will be specially helpful to the young artist. It is a book from which he will learn much.

The Epworth Press has made a notable success with *Our Boys' Best Annual*, edited by Ernest Protheroe, and *Our Girls' Best Annual*, edited by Alys Chatwyn (8s. 6d. each). They have stirring stories, papers on games, pets, swimming, and other subjects which concern young folk; they are splendidly illustrated and very attractively got up. Boys and girls will rejoice over such treasures.—*Teeny-Weeny's Own*, edited by Marjorie Wynne (2s. 6d.), is for smaller folk, and is very delightful. Its illustrations, in colour and in black and white, are a great success.—*The Redcaps' Annual* (8s. 6d.) is full of fun from first to last, and nothing could be better than its pictures, poems, and stories.—*The Budge and Betty Books* (6d.), with their striking cover and lively tales, are very attractive.—*The Brief*, by Estelle Gwynne (2s.), tells how the Violet case tested the young barrister's nerve and resource to the uttermost, but won him his spurs. The excitement grows on us to the end of the story.—*Byways in Boyland*, by James Butterworth (8s.), describes work amongst boys in Walworth in a way that will suggest much to those who want to help lads who live in mean streets. It lets us into a boy's mind, and gives hints on personal methods. The writer has learned to love boys, and has gained a rare insight into their thoughts and feelings.—*Order and Form of Business in District Synods*. Seventh edition, revised to the Conference of 1924 by John Elsworth. (Methodist Publishing House. Paper covers, 2s., cloth, interleaved, 8s. 6d. net.) This indispensable handbook has been rearranged, rewritten, and brought into harmony with Dr. Simon's *Summary*. It has involved prolonged labour, for which all who use it will be deeply grateful. Twelve years of multiplied new legislation rendered it imperative to prepare this new edition, and the work could not have been in more competent hands.—*Hall's Circuits and Ministers* 1918-28. Edited by T. Galland Hartley. (Methodist Publishing House, 4s. net.) This addition to Hall's larger list has been much needed, and has an interest of its own to students of Methodism. It is uniform with the earlier volume, and has been prepared with exact care by Mr. Galland Hartley and his friend, the Rev. C. L. Tabraham.—*The Apostles' Creed: An Interpretation*. By F. Warburton Lewis, M.A. (Epworth Press, 2s. 6d. net.) These addresses were given in Mr. Lewis's pulpit, and he found the gospel of Christ marvellously set forth in the Creed. He first speaks of it as a whole, and of the 'All Sovereign' Father whom we see in Jesus, His Son. The Incarnation of Christ, the Omnipotence of God, and all the great themes, are handled freshly, reverently, and helpfully. Mr. Lewis has given us a quintessence of the fundamentals of religion for which

many will be grateful.—*The Lure of Gold*, by Emily Highland (Epworth Press, 3s. 6d. net), is a story of the Grand Canyon of Arizona. The perils of bridge-building and the adventures of Hiram McKeon and his party from New York keep the reader's attention alert, and it is a relief when all ends well, despite Indians and bandits. The writer knows the ground, and her characters are very much alive.—*The Lamplighter* is a famous tale, and the reprint added to 'The World Wide Series' (Epworth Press, 2s. net) has a coloured frontispiece and other coloured illustrations, with a jacket which is very attractive. It is very neatly bound.—*The Mystery Maid*, by Ramsey Cowley (Epworth Press, 2s. 6d. net), is an Isle of Man story with some fine character-studies and many exciting scenes. The two love-stories both have happy endings.—*Her Dear Savage*, by Amyas Rudd (Epworth Press, 3s. 6d. net), gives thirteen short stories of real power. They are all alive, and keep their secret well to the end.—*The Work of the Sunday School*, by J. Williams Butcher, gives the fruit of wide and long experience in this department. It sets a high ideal before teachers, and helps them to reach it. Every Sunday-school teacher ought to get a copy of it. *Letters to Young Christians*, by Herston Travers, asks some close questions as to personal religion, work, worship, Bible reading, and kindred themes. It is just the thing to put into the hands of young Christians. The two neat little volumes are issued by the Epworth Press at one shilling net.—*The Hill of Contentment*. By Fairfield Whitwell. (Epworth Press, 2s. 6d. net.) The writer has found life well worth living, even in its autumn, and in twenty-five chapters he lays bare his discoveries, and shows the secret of his content. One night every star sang of God's presence, and in the day the whole creation seemed to be alive with Him. He himself seemed merged with everything he saw. It is the book of a thinker who finds texts in men and nature, and feels that in God only can he find content. *The Earth and its Story*, by Arthur R. Dwenyhouse, D.Sc., F.G.S. (Epworth Press, 4s. net), is a reprint of a book that will set its readers studying the earth for themselves. It is divided into two parts: The Historians and their Language, and The History. The writer is a skilled lecturer on geology, and coloured plates and 116 illustrations from photographs and drawings help to make it a fascinating volume for young and old.—*The Journal of Smithwick* (Epworth Press, 2s. net) gives a humorous account of a young Irish minister's life, with his colleagues, his curate friend, and his people. It is racy and amusing from first to last.

Church and Chapel: What Each may learn from the Other. (S.P.C.K. 1s. net.) The writer describes himself as 'one who has served both.' After spending many years as a Nonconformist minister, he became a clergyman, and feels that Church and Chapel are woefully ignorant of each other, and are much nearer to each other than they know. There is nothing unkind or unfair in the descriptions. His account of Confirmation and of the way in which members are admitted into Nonconformist Churches is very interesting, but he does

not seem to know how preparation classes are being held in many Wesleyan Churches. He thinks fourteen is not a good age for confirmation, but would like the age to be ten or twelve, so that habits of Communion might be formed whilst boys and girls were yet at school. Either then or at the age of eighteen or upwards would, he thinks, be better than at fourteen. Nothing, he holds, could be worse than the Nonconformist training for the ministry 'on the spiritual side, nothing can be better than their training on the theological and homiletic side.' Such a statement needs qualification, but it deserves attention. It is not correct to say that 'the Methodists ordain at Conference all the men leaving college that year.' Ordination, as a rule, follows the four years of service as a probationer. Many other features of this candid little book invite discussion. We are certainly glad to see Church and Chapel through such friendly eyes.—*The Purpose of Education*. By St. George Lane Fox Pitt. (Cambridge University Press. 4s. net.) This is a cheap edition, revised and enlarged, of a work that examines educational problems in the light of recent scientific research. Modern education often shows an excessive desire to obtain tangible results of a practical nature. The drawbacks to competition in education are pointed out, and the psycho-physical treatment of educational problems is both suggestive and stimulating. The book has been much discussed, and this cheap edition will be warmly welcomed.—*Intelligence in Expression*. By Leone Vivante. (C. W. Daniel. 10s. 6d. net.) Professor Wildon Carr says in a Foreword that Signor Vivante belongs to the New Idealists, whose leading representatives are Croce and Gentile, though he has been largely influenced by Mr. Bradley and Mr. Bernard Bosanquet. He holds that the neuro-cerebral organization stands to the mind as the plastic material of the artist stands to his intuition, as the essential medium of artistic expression. He expounds his conception of the relation between matter and activity, and reaches the conclusion that 'intelligence is an identification with the principle and principles, which is won through a wealth of particulars.' Other essential aspects of intelligence are set forth in the form of precepts. The translation by Professor Bullock is very clear, and the treatise makes a strong appeal to philosophical students who have artistic sensibility.—*What the League of Nations Is*. By H. Wilson Harris, M.A. (Allen & Unwin. 2s. 6d. net.) The writer has been intimately associated with the work of the League from the first, and gives an account of its origin, constitution, and duties. Its five years' activities are described in a way that will enlist sympathy and kindle hope for the future.—*The Art of Contemplation* (S.P.C.K. 3s. 6d. net.) Professor Peers, of Liverpool University, has translated this work from the Catalan of Ramon Lull. He has already translated Lull's *Book of the Lover and the Beloved*, and hopes to publish versions of some of Lull's other writings. Lull was the famous Franciscan martyr known as the 'Apostle of Africa.' Both the little classics form part of his prose romance *Blanquerna* (c. 1288), who had long reigned as Pope, but was at

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last able to resign his high office in order to become a hermit. In *The Art of Contemplation* Lull the mystic teaches men to love and to pray by contemplation of the divine virtues and essence. It is a deeply spiritual volume, for which many English readers will be grateful.—*The Conference of the Birds. A Sufi Allegory.* By B. P. Masani, M.A. (Milford. 6s. net.) Farid-ud-din Attar, who wrote this allegory, was born in A.D. 1119–20 in the village of Kakan, and became one of the most distinguished Persian poets and philosophers. This allegory describes the quest of the birds for the Lord of Creation. It shows how they set out under the leadership of the Hoopoe, and passed through the seven valleys through which the Sufi pilgrim passed into the divine presence. The senses and the will are to be purified until the Sufi's heart becomes a mirror on which the full perfection of divinity can be reflected. The introductory study of Persian mysticism traces its links to the seven sages of Greece, and shows that the starting-point was the confluence of Zoroastrianism and Islam. The poem itself is of extraordinary interest, and we owe much to the skill of the translator and editors.—Five valuable articles have been reprinted from the John Rylands Bulletin and published by the Manchester University Press. They are Dr. Mingana's *Syriac Translation of the Kuran* (2s.); Dr. Herford's *Shakespeare's Influence on the Continent*; Miss Cooke's *Twelfth Century Religious Revival*; Dr. Rendel Harris's *Scylla and Charybdis* (1s. 6d. each), and the Earl of Crawford's *The Soul of Cities* (1s.). It is expert work which makes an appeal of its own to students, who will be grateful for such a convenient re-issue.—Professor Marin-Sola of Freiburg's 'Proponitur Nova Solutio ad conciliandam causalitatem Physicam sacramentorum cum eorum reviviscentia' (Freiburg: Librarie St. Paul) is an article in Latin which appeared in *Divus Thomas*. The writer argues that this *reviviscentia* does really take place 'dependentem a modificatione physica causata a sacramento, hoc est, per viam causalitatis physicae.'—*De Matrimonio et Causis Matrimonialibus.* By P. N. Farrugia. *Juris Criminalis Philosophic Summa Lineamenta.* By Joseph Latini. (Torino: Marietti.) These neat and well-printed Latin volumes make a special appeal to students. That on matrimony deals with its nature, the steps to matrimony, the impediments, the form of celebration, the effects of matrimony, its dissolution, and kindred subjects. It is a learned and comprehensive view of all that concerns marriage. The epitome of fundamental criminal law is the result of many years of research, and has been used in the Pontifical Seminary at Rome. Under 'Prolegomena' the nature, origin, and evolution of social punishment are dealt with, then various forms of crime and punishment are considered. It is a masterly handling of a difficult subject.—*Cancer and Remedial Diet.* By H. Reinheimer. (Surbiton, 2s. 6d.) Stress is laid on diet, and suggestions are made which will prove of great service for those who are anxious about the health of themselves or others.

Periodical Literature

BRITISH

Edinburgh Review (April).—‘Appointments to Country Livings,’ by C. H. P. Mayo, is a strong plea for ‘a fundamental change in the system of patronage’ without which ‘there is little likelihood of that wave of enthusiasm on which alone can be borne those large subscriptions now being asked from the laity.’ ‘The Epic of Property’ is based on Mr. Galsworthy’s *Forsyte Saga* and *The White Monkey*. ‘He has none of the high spirits and the sense of fun in Dickens and Wells. His view of life is generally sombre, even a little sad—that of a man out of tune with his environment. He has not the deep pessimism of Hardy; his spirit is not so sternly masculine, and he cannot penetrate so deep. The prevalent mood is rather one of gentle resignation to the evil inherent in human society.’ Mr. May writes on ‘Anatole France,’ who reminds him of Charles Lamb. Both were spectators of life, and could conjure up the quaint or striking figures they had known. The editor has an important study of industrial problems. ‘If English trade unions, instead of sending missions to Russia to absorb Bolshevik fictions, would organize inquiries in Canada and Australia as to the best means of utilizing the untouched natural resources of those huge countries for the surplus population of England, they might possibly secure some real progress. Their present policy only aggravates evils already more than sufficiently serious.’

Hibbert Journal (April).—The first two articles deal with Spiritual Healing. One by the Bishop of Durham urges that it is ‘not the duty of the Christian Church to return to the beliefs and methods of a superstitious past,’ but to follow the leading of the Spirit of Truth, to support the labours of scientific men, and so, obedient to the Creator’s laws, to rescue humanity from its distresses. Professor W. Brown, M.D., follows up the subject in an able paper entitled ‘Religion and Psychology.’ The editor writes on ‘Perspective in the Narratives of the Passion’ less convincingly than usual, and Professor B. W. Bacon gives his view of what he calls ‘The New Testament Method of Differences.’ Professor D. Miall Edwards writes ably on ‘The Doctrine of the Person of Christ,’ attempting to ‘restate it concisely’ from a modern point of view. Principal Galloway’s paper on ‘Evolution and the Finality of the Christian Religion’ is timely and instructive. ‘A Worker,’ Mr. R. M. Fox, gives his own practical experience of the methods of ‘Mass Production.’ His article is a human document of great value. Other articles in a good number are on ‘Eternal Life,’ by the Rev. Lloyd Thomas; ‘The Supernatural,’ by Canon Gamble; and ‘The Holy Year of 1925,’ by R. E. Gordon George.

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Journal of Theological Studies (January and April).—The most important of the 'Notes and Studies' in the January number are 'The Heavenly Man,' by the Rev. J. M. Creed; 'A Cry from the Siege,' dealing with Luke xxi. 20-26, by Dr. Vincent Taylor; 'Marcan Usage,' by Professor C. H. Turner; and 'Tendencies of Old Testament Criticism,' by Dr. S. A. Cook. Professor Turner continues his notes on 'Marcan Usage' in the April number, dealing with 'the disciples,' 'the multitude,' and other phrases in a very interesting way. The paper on 'The Influence of Babylonian Ideas on Jewish Messianism,' by the Rev. G. H. Dix, D.Lit., is very fruitful, showing how 'the visionary took from the myth its fullest significance for Christian doctrine' and 'linked up the foreshadowings of mythology with the predictions of the Old Testament.' An important review of Canon Streeter's *The Four Gospels* is contributed by Professor Burkitt. Mingled with criticisms of details on minor points, chiefly textual, is a high commendation given by Dr. Burkitt to 'the admirable sense of proportion kept between the parts' of Dr. Streeter's volume and his judgement that 'the book will be for a long time an excellent advanced base from which a future generation of students can start for the further investigation of the Gospels.' Dr. F. W. Tennant writes on Bishop Temple's *Christus Veritas*, and a review of Dr. C. Ryder Smith's *Bible Doctrine of Wealth and Work* recognizes its 'many merits,' and, while criticizing some details, praises the tone of Dr. Smith's discussion of a vitally important subject.

Holborn Review (April).—The opening paper on 'Sir Henry Jones,' by Dr. J. Morrison, gives a fine appreciation of a most attractive philosopher. The editor, under the title of 'The Theologian and Classical Scholarship,' reprints a part of his Presidential Address to the Manchester Classical Association, delivered in 1918. In a discussion of the subject of 'Spiritual Healing' the Rev. L. W. Grensted urges that 'the doctor and the Christian minister should be allies, for their task is one.' The Rev. F. C. Hoggarth writes briefly but well on 'The Church and the Child.' Political and social subjects receive attention in the article on 'Free Trade,' by the Rev. D. Henry Rees, and 'Population and the Standard of Living,' by A. D. Shimmin. Two good theological papers are 'Ritschl's Doctrine of Sin,' by the Rev. E. H. Marchant, and 'Has Man an Absolute Value for the Universe?' by the Rev. R. Christie. The sections headed 'Editorial Notes' and 'Discussions and Notices' are continued as very interesting features of this Review.

The Expositor (April and May).—Dr. Adolf Keller's articles on 'A Theology of Crisis' are continued, and they are both striking and valuable. They help to put 'the burning question of God anew in the front of all our thinking and living,' and are 'concerned indeed with the one great and unique problem of theology.' The Rev. H. J. Flowers writes at length on the Third Commandment. Dr. W. Ernest Beet criticizes—to our thinking, very pertinently—Dr. Oman's proposed 'reconstruction of the Apocalypse.' Professor

T. H. Robinson gives his opinions on 'The Ten Best Books on the Book of Job.' But an increasing proportion of space is being given in this magazine to elements outside the solid articles, and many find these 'extras' at least as interesting as the formal essays. 'Current Issues,' by the editor, is always a 'live wire,' and the 'Notes and Notices of Recent Criticism,' by Professor H. R. Mackintosh, the article on the word 'Know' in the New Testament, by Dr. P. Thomson, and the 'Questions and Answers' handled by the editor, furnish attractive and helpful reading.

Expository Times (April and May).—In addition to the editor's 'Notes of Recent Exposition'—always an excellent feature of this magazine—the April number contains articles on 'Religious Education in the Day School,' by the Rev. F. J. Rae; 'Hinduism and Christianity,' by the Rev. Nicol Macnicol; and a scholarly discussion of a well-worn theme, 'The Son of Man: Origin and Uses of the Title,' by the Rev. J. Courtenay James, M.A., B.D., of Bournemouth. In the May number the Rev. Carey Bonner, the well-known Secretary of the National Sunday School Union, deals with 'The Sunday School and the Child,' and the Rev. J. Lendrum writes well on 'Into a Far Country.' Dr. H. R. Mackintosh contributes to both numbers illuminating papers on Recent Foreign Theology. In one, 'Theology at its Best,' he gives high praise to the late W. Herrmann of Marburg, whose *Outline of Dogmatic* has at last been published. The scattered notes and notices of literature help to make this magazine an excellent one for the preacher who desires to know what is going on in the theological world without a heavy drain on a slender purse.

Anglican Theological Review (Vol. VII., Nos. 3-4).—Scott Easton's 'Mr. Herford on the Pharisees' holds that his picture lacks historical sharpness of definition. It is necessary to put a good part of it out of our minds and recall exactly what the Pharisees were. 'Jesus knew perfectly well what He was doing when He attacked the Halachah.' It gave a perverted idea of God. It taught that He cared more about the punctilious fulfilment of a vow than about a son's duty to his father; more about scrupulous Sabbath-breaking than about the relief of human suffering. 'An Old Testament *Pilgrim's Progress*' is a study of the first group of 'Songs for the Going Up' (Pss. cxx.-cxxxiii.). Other articles are 'The Christian Idea of Immortality'; 'Method in the Study of Religious Ethnology.' 'The Five Best Books' gives the best volumes of the year in each department of theological learning.

The Pilgrim (April).—Dr. Temple's Editorial Notes discuss some important matters affecting Church and State. The Archbishop of York carried a proposal in the Church Assembly as to patronage. The patron must find the best man for the parish, but must not make his choice till the Parochial Church Council has had time to bring before him its wishes and the needs of the parish. The name of the candidate must then be submitted to a Patronage Board of the Diocese on which the parish concerned will be directly represented.

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The articles on 'What is Authority?'; 'Christian Sociology'; 'Discipline in the Ancient Church'; 'Discipline in the Middle Ages,' &c., are timely, and well considered. In 'The Church and Education' the editor holds that the present distribution of denominational schools bears no relation to present needs, and involves the retention of unsuitable school buildings.

Church Quarterly (April).—Dr. Headlam has a valuable first article on Canon Streeter's book *The Four Gospels*. He has enjoyed many scientific advantages in his study, and has added considerable historical imagination and the insight and experience which he has gained from the study of religious psychology. The Rev. W. Lockton discusses 'The Age for Confirmation,' and Dr. Matthews writes on 'Three Philosophies of Religion' (Bradley, McTaggart, Rashdall).

Congregational Quarterly (April).—An Inaugural by M. Sabatier on 'St. Francis of Assisi and To-day' makes appreciative reference to the celebrations at Canterbury. Renan said, 'He was the saviour of the Church in the thirteenth century, and his spirit has survived, strangely alive, ever since.' H. J. Bell, of the British Museum, writes on Athanasius, who was statesmanlike in his sanity of judgement and common sense, and grew in tolerance as the years passed by. Mr. H. M. Paull deals with 'The Ethics of Hymnology,' and Mr. Robinson, Principal of Regent's Park Baptist College, with 'The Old Testament Approach to Life after Death.' It is a varied and vigorous number.

Science Progress (April).—Many will be glad to see Dr. Ann Davies's article on 'The Electron as a Key to Atomic Structure.' Experiment has shown that a normal atom may be converted to an excited state, or an abnormal atom made more excited, by the kinetic energy of an electron which collides with it. 'The field for research in the flour-milling industry' claims that this field is astonishingly wide, and requires the united efforts of the chemist, physicist, and others, as well as those of the practical miller and baker. There are many other papers of great interest in this number.

Cornhill.—'Queen's Folly' is a piece of Mr. Stanley Weyman's best work. 'Fragments of Autobiography,' by Thomas Hughes, is full of incident, and there is a notable sketch of Lord Willoughby de Broke in the April number.

Dublin Magazine (April).—In 'Notes on the North of Italy' Mr. J. M. Hone describes Milan as the London of Italy, the town where a young man of energy and brain has the best chance of making his fortune. The centre of the rich and progressive Italy, it is at the same time a social capital, with its local nobility, its men of letters, its artists, its musicians. 'Milan has an unquestionable industrial supremacy. Politically, it is Rome's equal. Socially, Turin, Rome, Florence, are its rivals; intellectually, Florence, Rome, Naples, Turin.'

Bulletin of the Rylands Library (January).—This issue extends to 285 pages, not including more than twenty page facsimiles

of Syriac to illustrate the article by Dr. Mingana on 'An Ancient Syriac Translation of the Kuran.' Miss Cooke, of Newnham, contributes 'A Study in Twelfth Century Religious Revival and Reform.' The century which is the 'very heart of the Middle Ages brought to problems, which we have been accustomed to regard as modern,' much of modern thought and criticism. Professor Herford's account of Shakespeare's influence on the Continent is of special interest.

AMERICAN

Journal of Religion (Chicago) (March).—An excellent number, full of interest. The great question, 'How do we know God?' is answered by H. N. Wieman, of Los Angeles, and his discussion of the relation between religious experience and scientific method deserves attention. Dr. Durant Drake deals with the new philosophical school of 'Critical Realism' in its relation to Theism. Professor Addison discussing Chinese ancestor-worship, urges that Science and Christianity as allies might purify the worship of ancestors and keep what of truth it contains as a living possession. Dr. F. R. Tennant, of Cambridge, England, continues his papers on the Doctrine of Sin, and here gives his view of 'Original Sin' as described by orthodox writers. 'Some Difficulties of a Translator'—i.e. of the Old Testament—are described by J. Powis Smith. 'The Religion of Immanuel Kant,' by E. S. Ames, and 'What does Biblical Criticism Contribute to the Modern Preacher?' by G. Birney Smith, together with a Note on 'The Nature of Religion,' by E. E. Aubrey, go to make up a number of great and varied interest.

Princeton Theological Review (January).—The first article, by G. Johnson, on 'Some Religious Implications of Contemporary Philosophy,' contains an able and discriminating examination of the relations between philosophy and religion to-day. The subject is followed up by F. D. Jenkins, who continues in this number an inquiry begun last October into 'Modern Philosophical Views of Space in Relation to Omnipresence.' A third article is on 'Modern Botany and the Theory of Organic Evolution,' by G. M. Price. Professor Machen criticizes adversely Dr. Fosdick's book on *The Modern Use of the Bible*, and Sir G. Adam Smith incurs the grave censures of Oswald T. Allis for his 'modernistic views' of Jeremiah. These two articles are characterized by a free use of such phrases as 'passing every gem of truth through the crucible of rationalistic philosophy,' and Dr. Machen ventures to say that 'the similarity between Dr. Fosdick and the Christian religion is largely verbal,' while 'the divergence between them is profound.' Not by such methods will the cause of 'Fundamentalism' be promoted, or—what is infinitely more important—the influence of true Christian Religion be advanced.

Harvard Theological Review.—More than half of the January number (68 pages) is occupied by a comprehensive study of 'Clement of Alexandria and the Beginnings of Christian

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Platonism,' by Professor Robert P. Casey, of the University of Cincinnati. The exposition takes Clement's three major treatises in order, introducing as illustrations of his teaching relevant passages from his other works. The similarity and yet the significant differences between 'the Stoics' idea of the sage and Clement's idea of Christ' are clearly shown. His dependence on previous thought is carefully traced, but 'in a comparison of Clement's theology with that of his predecessors, what is remarkable is not only his superior understanding of philosophy, but also his profound appreciation of the peculiar genius of Christianity.' Dr. G. F. Moore's second article on 'The Rise of Normative Judaism' brings the history down 'to the close of the Mishnah.' Judaism succeeded in achieving 'a unity of belief and observance among Jews in all their wide dispersion,' and therefore survived. But the ground of this remarkable unity is, in Dr. Moore's opinion, 'to be found not so much in a general agreement in fundamental ideas as in community of observance throughout the whole Jewish world.' The most interesting of the 'Notes' is by Dr. J. Rendel Harris. It is based on the new *Handbook to New Testament Criticism*, by Vogels. On the whole, the evidence brought forward to show that the Diatessaron was Anti-Judaic is said 'to require a Scotch verdict of Not Proven.'

Methodist Review (New York) (March-April).—The first article, preceded by an excellent portrait, pays a well-deserved tribute to 'H. C. Sheldon—Theologian,' by Professor Knudson, of Boston. Dr. Sheldon has just seen his eightieth birthday, and he is described as 'Methodism's most learned and most influential theologian.' His works are valued on both sides of the Atlantic. The article on *Sartor Resartus*, by L. H. Chrisman, will recall to some readers experiences of half a century ago, but to speak of Carlyle's philosophy of clothes is 'not to wander among the ruins of an outworn and forgotten past.' 'The Message of the Cross,' by Professor Ira G. Whitchurch, of Evanston, contains a timely appeal to all ministers of Christ, and is followed up by an article by T. B. Roberts on 'The Cross as a Personal Experience.' 'Evolving Evolution,' by T. W. Buckham, 'The Sinner and his Clothes,' by J. R. Beiler, and 'What has Happened to the Ministry?' by Paul Hutchinson, prepare the way for an article of another type by Professor E. König, of Bonn, Germany, on 'The Originality of the Ancient Hebrew Culture.'

Methodist Quarterly Review (Nashville) (April).—The first article by Dr. H. C. Howard, of Emory University, does honour to the memory of 'William Tyndale—Father of the King James Version of the Bible.' It is followed by a paper on 'The Search for God,' by C. L. Brooks, D.D., which has much of the glow characteristic of a good sermon. 'The Good and Bad of Race Prejudice' is a timely subject, well handled by Professor A. M. Trawick. 'Spiritually, the colour line is nothing; mentally, it is a barbed-wire entanglement, without possibility of ingress or exit.' Alas, yes! Professor

J. A. Faulkner, of Drew, asks, 'Did Ancient Christianity Borrow from the Mystery Religions?' and concludes that 'as Israel the Egyptians, so the ancient Church had despoiled the heathen.' 'Religion, Psychology, and Philosophy' is the title of an able and timely article by Professor Sanborn, of Vanderbilt, and we have read with great sympathy the appreciation of 'Woodrow Wilson: Martyr,' by Dr. F. J. Shannon, of Chicago, one of the most esteemed and eloquent preachers in America.

Canadian Journal of Religious Thought (March and April).—In 'The Minister and History' Dr. Johnston Ross says Christianity and history are interlocked. The study of history also confirms our faith in the God who reveals Himself in our present experience. Mr. Graham feels that the rural work of the Church is just full to the brim with good things. 'Politically, morally, spiritually, the rural districts are the ballast of the nation.' In 'Problems of Translation' Professor Jordan, of Queen's Theological College, Kingston, thinks it strange that so many things which irritate the careful student were not avoided in Dr. Moffatt's version.

Christian Union Quarterly (January).—Dr. G. W. Richards, President of the Theological Seminary of the Reformed Church, writes on 'Distinctive Ideals of the Life of Christ.' For men to live in relation to God, man, and the world as Jesus lived, is to transform the individual and society, national and international relations.

FOREIGN

Analecta Bollandiana (Tomus 43. Fasc 1 and 2).—The editor, M. Delehaye, writes on 'The Ancient Collections of Miracles of the Saints' in Greek and Latin. He leaves specialists to deal with the riches of language in the texts, and confines his attention to their literary and historical side. They dwell chiefly on the miraculous favours obtained from a saint in his sanctuary. The popular auditory regard the saint as all-powerful, love to hear the marvels recited, and do not think it possible to exaggerate in such matters. Another paper is devoted to the metrical life of St. Francis at Cambridge.

Revue des Sciences Philosophiques et Theologiques.—The chief article in the April number is a clear, comprehensive, and convincing presentation of the Catholic doctrine of 'the Sacrifice of Christ on Calvary,' by the Rev. A. Barrois, O.P., of Le Saulchoir.

Calcutta Review (January).—'The Revolutionary Spirit in Bengal' is wisely discussed by M. M. Chatterji. He says the uncivil behaviour of Europeans towards the people of the country is practically a thing of the past. Police rule is feared as that of the most irresponsible part of the Government. Religious fanaticism plays its part in generating the revolutionary spirit, and perfect toleration is the only wise policy for Government to pursue.